

The Philanthropist

PUBLISHED BY THE EXECUTIVE COMMITTEE OF THE OHIO STATE ANTI-SLAVERY SOCIETY.

GAMALIEL BAILEY, Jr., Editor.

VOLUME II. NO. 35.

CINCINNATI, FRIDAY, OCTOBER 13, 1837.

WHOLE NO. 87.

THE PHILANTHROPIST,

PUBLISHED WEEKLY BY THE ANTI-SLAVERY SOCIETY,

N. W. corner of Main and Sixth streets,
CINCINNATI, OHIO.

SAMUEL A. ALLEY, Printer.

TERMS.—Two Dollars per annum, always payable in advance. Letters or Communications on business, should be directed to C. K. BUSHNELL, those relating to the editorial department to the editor. In all cases post paid.

ANTI-SLAVERY INTELLIGENCE.

From the Irish Temperance and Literary Gazette of August 11th.

Abolition of Negro Slavery.

Effects of the Apprenticeship System under the Emancipation Act.

Yesterday, Aug. 9th, pursuant to public advertisement, a large and highly respectable meeting of the friends of the abolition of Negro slavery, was held in the Round room, Rotundo, for the purpose of taking into consideration the present condition of the Negroes in the West India Islands, subject to Great Britain. The platform was crowded with gentlemen of various religious persuasions and different political opinions. The body of the room was thronged with ladies.

On motion of Mr. Joshua Abel, the chair was taken by Dr. CHARLES ORPEN, M. D. Edward Baldwin, Esq., acted as secretary.

The Chairman briefly explained the objects of the meeting.

James Webb, Esq., one of the deputies who had gone to London from this in 1833, to communicate with the Government on the subject of Negro Slavery, proposed and read the first resolution, which was as follows:—

Moved by James Webb, Esq., seconded by the Rev. Dr. Urwick.

That when the act for the abolition of Slavery, in the British colonies, was introduced into Parliament, in 1833, the Hibernian Negro's Friend Society, (through the medium of its deputies, at a general meeting of anti-slavery delegates, assembled in London) opposed the introduction into it of a clause for compensation to the slaveholders, because it involved the unchristian principle, that man can have property in his fellow man, and degraded our fellow creatures to the condition of objects of pecuniary barter;—and also, another clause enacting a compulsory apprenticeship of seven years, as a preparation for freedom, which we considered to be altogether unnecessary, as has been since fully proved in the case of Antigua, whose local legislature wisely preferred to adopt the simple plan of immediate emancipation. That when, in opposition to our views, these and other similarly objectionable parts of the bill were persisted in, we, in conjunction with all the Delegates from Ireland, and a vast majority of those from England and Scotland entered into a protest, dated August 1st, 1833, which was delivered to the colonial minister, pointing out the unchristian provisions of said bill, and putting on record our views of the unchristian effects which we considered they would inevitably produce.

The Secretary was then called upon to read the protest alluded to in the resolution. It runs as follows:—

"We, the undersigned delegates from various anti-slavery societies, having re-assembled in London for the purpose of watching the progress of the bill for the abolition of colonial slavery, and having in vain endeavored, by such influence as we could constitutionally exert, to remove from the bill those provisions which appeared to us objectionable, feel it a duty to ourselves and to those who have appointed us, to make our solemn protest against the measure.

"We protest against the bill, because it is so complicated in its machinery, and so contradictory in its provisions, that it cannot be expected to work successfully among an unenlightened population, consisting of two classes, whose interests and feelings are directly opposed to each other.

"We protest against the bill, because it is calculated to disappoint the reasonable expectations of the slaves, and thereby to excite them to revolt.

"We protest against the bill, because it confides large powers to the colonial legislature, who have hitherto proved themselves wholly unworthy of such confidence.

"We protest against the bill, because while it acknowledges the urgent necessity of co-operation of colonial legislatures, it exhibits an irritating distrust of them, which is calculated to provoke feelings very inconsistent with mild and judicious legislation.

"We protest against the bill, because the provisions it contains for reforming the colonial magistracy and police are wholly inadequate to secure the due and equitable administration of justice towards the slaves, and thus give additional cause of discontent, and consequently of danger.

"We protest against the bill, because it proceeds on the principle that man can hold a property in his fellow-creatures, and offers compensation for the deprivation of this alleged property.

"We protest against the bill, because, in accordance with this principle, it retains a servitude without wages, and labor to be impelled by brutal coercion, and, under the name of apprenticeship, upholds a system of slavery, not as a measure of preparation, but to diminish the compensation in money.

"Finally, we protest against the bill, because its whole tenor is so arbitrary and unjust, and all the political relations it proposes to establish are so difficult, so undefined, and so incapable of peaceable and speedy adjustment, that we anticipate disturbance and bloodshed in attempting to carry it into execution.

"Resolving to ourselves the right of making many objections to its details, which it appears to us, no amendment of detail can remedy; and, regarding the whole measure as a fraud upon the just expectations of the country, expressed in the memorial of the 339 delegates from all parts of it, and addressed to Earl Grey on the 18th of April last, we repudiate it as neither 'safe' nor 'satisfactory,' although by the repetition of these words, after hearing the memorial read, his Majesty's ministers constructively adopted that meaning of them which our memorial emphatically placed upon them.

"Having thus discharged a painful duty, we leave the crisis in the hands of God, and earnestly desire that His merciful providence will avert those disastrous consequences to which we look forward with alarm, and spare all parties the responsibility of disappointing those hopes which the open remonstrances of the country bid the slave to entertain."

The Rev. Dr. Urwick came forward to second the first resolution, and was received with much applause.

We have no room at present for the impressive speech of Dr. Urwick.—Ed. Phil.

Mr. H. Hutton, M. P., came forward to speak to the resolution, and was received with applause. It was unnecessary, he said, for him to enter largely into the subject which they were discussing, after the eloquent and powerful statement which they had just heard.—(hear.) After some additional observations, he conveyed to the meeting his intention of zealously supporting, in his place in parliament, the objects and principles which they had assembled to advocate.—(cheers.)

The resolution was then passed.

Mr. Joshua Abel came forward to propose the second resolution, which was as follows.

Moved by Joshua Abel, Esq., seconded by George Thompson, Esq.

That from recent information communicated by Joseph Sturge and others, who made a tour in the West Indies, personally to inspect the condition of the negroes, and to ascertain how far the intentions of the British nation had been carried into effect, and from other sources of intelligence, especially from Dr. Palmer, one of the magistrates appointed under the emancipation, it appears that almost all such of the provisions of the act as were intended for the benefit of the negro apprentices have been either neglected, violated, or rendered nugatory by the colonial legislatures and local authorities, and that the substitution of compulsory apprenticeship instead of immediate emancipation, has produced all the worst evils which we anticipated, with the single exception of open insurrection, which there is reason to fear may even yet be realized.

The Chairman then begged to introduce to the meeting Mr. George Thompson, a distinguished friend to the cause of negro slavery abolition, whose exertions in the colonies and America were well known to them all.—(hear, hear.) He would propose that the meeting should receive Mr. Thompson standing.—(hear.)

Mr. Thompson then came forward to second the resolution, and was greeted with much applause by the entire meeting, which immediately responded to the call of the chairman. He addressed them at great length, and with eloquence and power which we have seldom heard equaled. We regret that our limits will not permit us to give his address in our present number. At its termination an adjournment was proposed to seven o'clock in the evening when Mr. Thompson concluded his powerful address; after which the following resolutions were passed; and the following petition, intended for the adoption of the original meeting, received the sanction of the adjourned assembly before it separated:—

Moved by A. E. Gayer, Esq., I. L. D., seconded by Rev. John Grant.

That as the British nation has faithfully fulfilled its part of the arrangement of the negro emancipation act, and even gone so far as unwisely to pay before-hand the sum of twenty millions granted to the planters, without waiting to see how they would administer its provisions, it is essentially necessary that the public, and especially all members of parliament, should be fully informed of the nature of the measures adopted in the colonies, both as to laws and practices, for this meeting is convinced, from the specimens already furnished of the character of all colonial legislation, intended under general titles of law, more particularly to affect the negro population, that unless its progress be carefully and anxiously watched by the British public, slavery will be continued under new forms for many generations after the close of the term of the present apprenticeship.

That this society having never recognized the unchristian and contradictory principles introduced into the negro emancipation act, founded as they were upon the false assumption that men of different color have not equal rights—and experience having fully proved that the apprenticeship clause especially, has been made an instrument of cruel oppression, we feel it our bounden duty to call upon the legislature for the immediate and entire repeal of the apprenticeship system, and enforcement in all the chartered as well as in the crown colonies, of a wise, impartial, and effective code of law, (with sufficient executive guarantees,) for the protection of the emancipated negroes, in the full and fair enjoyment of that entire freedom and those privileges to which, as fellow men and British subjects, they have an unalienable birth-right.

Moved by Richard Allen, Esq., seconded by Edward Baldwin, Esq.

That this meeting desires to express its sympathy with those individuals in the British colonies, whether holding official situations or otherwise, who have been marked out for reproach and persecution on account of their endeavors to obtain justice for the apprentices; and its admiration of the integrity and firmness they have displayed.

That this meeting anticipates a most favorable influence from the renewed and more active interposition of the ladies of Great Britain on behalf of the negro race generally, but especially with regard to the peculiar hardships which press so grievously on that class of their female fellow-subjects.

That with a view to the more efficient prosecution of the objects of the foregoing resolutions, this meeting earnestly recommends the immediate organization of all the anti-slavery societies throughout the country, it also calls on the delegates who assembled in London in 1833, at once, and perseveringly, to act on the declaration to which they then pledged themselves, viz:—"We feel bound, publicly and emphatically to declare, that while slavery obtains, under any form, however modified, or however sanctioned, we will never relax from our purpose, to exert that influence which we may collectively or individually possess, to effect, by all legitimate means, its immediate and entire abolition."

Finally, that this meeting earnestly recommends that petitions, employing the views set forth in the foregoing resolutions, be universally prepared in this country for presentation on the assembling of the next parliament.

From the Christian Witness.

Wesleyan Anti-Slavery Society.

A meeting of the members of the Methodist Protestant Church, friendly to immediate emancipation, was held in the Meeting-house in Allegheny, on Tuesday evening, August 29, 1837, and was organized by calling Barton Gray to the Chair, and appointing James P. Morris, Secretary.

After prayer, the committee to whom the following Constitution for a Church Anti-Slavery Society.

CONSTITUTION.

ART. I. This Society shall be called the Wesleyan Anti-Slavery Society of Allegheny, auxiliary to the Pennsylvania Anti-Slavery Society.

ART. 2. The object of this Society shall be to endeavor, by all means sanctioned by law, humanity, and religion, to effect the abolition of slavery in the church of the Lord Jesus Christ; and in our country to improve the character and condition of the free people of color; and to inform and correct public opinion in relation to their situation and rights.

The other articles of the Constitution it is deemed unnecessary to publish, as they relate merely to the officers of the Society.

After the Constitution had been adopted, sixteen individuals gave in their names as members of the Society; and, since that time, eight more have been added, making in all a Society of twenty-four.

The following named persons were elected officers of the Society:

Barton Gray, President.
John Struthers, Vice President.
James P. Morris, Secretary.
Joseph Ashton, Treasurer.

Matthew Fielding, Samuel Myler, Henry Williams, John Marshall, and William DeFord—Managers.

The following resolutions were then passed; and the meeting adjourned.

Resolved, That the Board of Managers be authorized to obtain services of some competent individual, to address the Society at their next meeting, on the importance and propriety of abolition measures.

Resolved, That the Secretary furnish a copy of the proceedings for publication in the Christian Witness.

BARTON GRAY, Chairman.

JAMES P. MORRIS, Secretary.

From the Painesville Republican.

Geauga Co. Anti-Slavery Society.

The Annual meeting of the Geauga County Anti-Slavery Society, was held at the Town House in Painesville, on the 12th of September. The meeting was opened with prayer by the Rev. Elder Winans, after which the report of the Board of Managers was presented and read by the Secretary, and approved by the Society. After an able address from James H. Paine, Esq., President of the Society, the following resolutions were presented and adopted by the society without opposition.

By Edward Wade, Esq.,
Resolved, That the principles of the Texian Revolution, are hostile to the principles of liberty, and disgraceful to the character of the Revolutionists, and that to admit it to the union would embark the Government in a war for the establishment of slavery in a country where its legitimate authorities had abolished it, and would stain our national character, with all the guilt involved in that Revolution, and in a national point of view would be wholly unjust, impolitic and ruinous to the best interests of the Country.

By Mr. Edward Weed, (agent of the State Anti-Slavery Society.)
Resolved, That the universal prevalence of anti-slavery principles, can alone prevent the ruin of our country, and the destruction of our free Government, and that hence it is the duty of every patriot and christian actively to engage in the dissemination of these principles.

By E. Wade, Esq.,
Whereas, Abolitionists have received from men in official stations and those struggling for office, the most unjust, illegal, unconstitutional and violent opposition, and whereas, the fact is unquestionable, that as body the abolitionists hold the balance of power between the present organized political factions in the non-slaveholding States, therefore,

Resolved, That while we will never countenance the organization of Abolitionists into a distinct political party, we will give our support to no man for any legislative post who will not use the influence of his station according to his honest convictions, and best judgment to procure the repeal of the unjust laws against colored people, enacted by the Legislature of Ohio, and also the abolition of slavery in the District of Columbia and the Territories, and the slave trade between the several States, and for the advancement of these objects we abjure all party connections and attachments.

By E. Wade,
Resolved, That we highly approve the course pursued by the Hon. John Quincy Adams in the last Congress in sustaining the Constitutional right of petition against the insolent attacks of Southern despots, and we hope that his glorious triumph on that occasion will encourage others in the present Congress to stand at their posts when liberty is invaded.

By Rev. Charles Smith,
Resolved, That as the great and leading characteristics of our course are moral and religious, God requires his church to conduct it onward to a successful issue, and his ministers to lead the church.

The resolutions presented by Messrs. Wade and Weed were supported by able addresses which were listened to by a large audience with much attention.

The following officers were chosen for the year ensuing.
James H. Paine, Esq., President; William N. Hudson, Vice President; Seth Marshall, Jr., Secretary; Raphael Marshall, Treasurer; Cushing Cunningham, George Smith, Benjamin Pepon, Henry Hewins, Uri Seely, Thomas Richmond, Ralph Cowles, Solomon L. Wilson, Counsellors.

SETH MARSHALL, Jr., Secy.

From the Free Press.

Green Plain Abolition Society.

Green Plain Abolition Society held its quarterly meeting by adjournment on the 3d of the present month.

After a very interesting address by Joseph A. Dugdale the meeting proceeded to transact the business of the Society. The Executive Committee produced the following report and resolution, which were unanimously adopted by the meeting.

The petitions to the Legislative Councils of the nation have been circulated and many signatures obtained—yet we deeply lament the apparent indifference of too many of our fellow citizens on this momentous, and highly important branch of Anti-Slavery effort.

A school has been commenced for colored pupils at Springfield under the superintendence of Pocahontas Eastman.

Three of our number called at the school, and were satisfied of the competency of the Teacher, and the probability of a sufficient number of scholars to engage her attention.

The undertaking has met our decided approbation, and we cannot but sympathize with and approve that energy of character which has prompted our young sister thus to enter into this arduous field of labor, for the moral and intellectual improvement of this proscribed people.—And we would suggest to the meeting, whether it will not be right to aid her in a pecuniary point of view, believing aid to be necessary.

We propose the adoption of the following resolutions.
Resolved, That the claims of the colored people of America, upon our sympathy and effective aid, are not only manifestly just, but peculiarly impressive, imperative and powerful.

Resolved, That the doctrine of immediate emancipation, is sound in principle and safe in its application. And that it is the only effectual remedy for American Slavery.

Agreeable to the proposition contained in the report of the Executive Committee, a subscription was entered into, in order to aid our young sister in her philanthropic undertaking to instruct the colored children in the neighborhood of Springfield, and the sum of \$21 00 subscribed for that purpose, if needed there, if not to be applied to similar purposes elsewhere.

The subject of obtaining cotton goods uncontaminated by slavery, being opened in the meeting, was cordially responded to, and the Executive Committee, directed to open subscriptions for persons desiring to obtain such goods.

And after an amount sufficient is subscribed, endeavor to procure from Charles Collins, Franklin Square New York, goods to the amount thereof. And that each subscriber receive goods to the amount of their subscription at cost and carriage.

THOMAS BORTON, Clerk.

9th month 6th, 1837.

Who is a veteran in the cause, and we believe keeps constantly on hand a supply of such goods.

Signed on behalf of the Meeting.

Alton Observer.—Extra.

STATE CONVENTION.

The present aspect of the slavery question in this country, and especially in this State, is of commanding interest to us all. No question is at the present time, exerting so strong an influence upon the public mind as this. The whole land is agitated by it. We cannot, nor would we remain indifferent spectators in the midst of developments so vitally interesting to us all, as those which are daily taking place in relation to the system of American Slavery.

We have duties to perform, as Christians and as patriots, which call for united wisdom, counsel and energy of action.

The undersigned would, therefore, respectfully call a meeting of the friends of the slave and of free discussion in the State of Illinois, to meet in Convention at Upper Alton, on the last Thursday of October. It is intended that this Convention should consist of all those in the State who believe that the system of American Slavery is sinful and ought to be immediately abandoned.

however diversified may be their views on other respects. It is desirable that the opponents in this State of Domestic Slavery—all who ardently long and pray to witness its immediate abolition, should co-operate together in their efforts to accomplish it. We therefore hope that all such will make it a point of duty to attend the Convention, not thereby feeling that they are pledged to any particular course of action, but that they may receive as well as impart the benefit of mutual counsel and advice.

It is earnestly to be hoped that there will be a full attendance at the Convention. Let all who feel deeply interested in this cause, not attend themselves, but stir up their neighbors to attend also—And let each one remember that this call cannot be repeated. But for the destruction of the "OBSERVER" press it would have been circulated some time since. It is hoped, that it will have time to circulate in season to bring together a large number of our friends from all parts of the State.

QUINCY.

John Burns, Richard Eells, Levi Stillman, Rufus Brown, Ezra Fisher, Peter R. Borian, Charles Burnham, Evan Williams, John R. George, Henry Thompson, Myron Gaylord, Jerry Platt, Edward Platt, Lucius Kington, Charles Howland, J. B. Brown, J. T. Holmes, J. R. Boston, Edward L. Turner, Ross Hood, Joseph Craig, Jr., Andrew Segur, Alvin T. Smith, David Nelson, Levi B. Allen, John E. Morey, Peter M. Worthing, Porter Smith, Artemas Ward, Julius Brown, Ebenezer White.

Fairfield, Adams County.

J. B. Chittenden, William Kirby, Rufus Hubbard, Benjamin Baldwin, C. Talcott.

Hennepin.

W. M. Stuart, J. N. Laughlin, Stephen D. Willis.

Chatham, Sangamon County.

L. N. Ransom, H. T. White, A. Stockwell.

Springfield.

Erasmus Wright, E. B. Hawley, Roswell Abel, Isaac Bancroft, Jr., Oliver B. Culver, J. Stephenson, J. G. Rawson, Edmund M. Wiley, Josiah Francis, George N. Kendall, E. W. Thayer.

Peoria.

Jeremiah Porter, Joseph Gambell, A. S. Castler, Wm. E. Castler, Wm. Guilford, Jr., Joseph Thompson, John M. Smith, J. R. Stanton, John Reynolds, Moses Pettigill.

Farmington, Sangamon County.

Peter Bates, Axel Lyman, Haroldus Estabrook, Bishop Sealey, Jay Slater, Oliver Bates, O. L. Stone, Joel Buckman, T. Galt.

Galesburgh.

Nehemiah H. Long, Luther Gay, H. H. May, John Kendall, Patrick Dunn, Wm. Holyoke, Eli Farnham, C. W. Gilbert, Nehemiah West, George Avery, Samuel Tompkins, James Buncce, Abel Goodell, Henry Ferris, James Waters, Lucien Mills, Lorenus Conger, Ephraim P. Nail, Geo. W. Gale, Brainerd Orton.

Waverly, Morgan County.

Dr. Isaac H. Brown.

Carlinville, Illinois.

J. W. Buchanan.

Alton.

C. W. Hunter, P. B. Whipple, Elijah P. Lovejoy, George Kimball, Moses Forbes, E. Upham, J. S. Clark, Rev. H. Loomis, E. Dennison, H. Sterns, Thomas Lippincott, F. W. Graves.

Pleasant Grove, Tazewell County.

Julius Bascom.

Washington, Tazewell County.

James P. Scott, Romulus Barnes.

Sand Prairie, Tazewell County.

Samuel C. Woodrow, Wm. Woodrow, R. Groveson.

Pekin, Tazewell County.

Nathaniel Bailey, David Bailey.

Monmouth, Warren County.

George H. Wright.

Jacksonville.

Wm. Carter, Timothy Chamberlain, Jeremiah Graves, C. B. Barton, Martin Hart, R. W. Patterson, W. Jones, W. T. Mills, S. Wells, R. S. Kendall, Lyman Harkness, George Pyle, A. W. Estabrook, Thomas C. Kenworthy, Wm. S. Burnett, Ebenezer Carter.

E. Wolcott, T. W. Melendy, Maro M. L. Read, J. G. Edwards, C. B. Blood, D. D. Nelson, M. Hicks, A. B. Hitchcock, J. S. Graves, E. Scofield, R. M. Pearson, Thomas Lawrie, Ralph Perry, L. Durham, S. Chandler, E. Beecher.

I hope that in view of the fact, that the "Observer" Press has been THREE TIMES destroyed in Alton, in the space of little more than one year, it will not be deemed out of place, for me, in this special manner to call upon the friends of law, of order, of equal rights, and of free discussion, to rally at the proposed Convention in numbers and with a zeal corresponding to the urgency of the crisis. Our dearest rights are at stake—rights, which as American Citizens ought to be dearer to us than our lives. Take away the right of FREE DISCUSSION—the right under the laws, freely to utter and publish such sentiments as may require, and the fulfillment of a good conscience may require, and we have nothing left to struggle for. Come up then, ye friends of God and man! come up to the rescue, and let it be known whether the spirit of freedom yet presides over the destinies of Illinois, or whether the "dark spirit" of Slavery has already so far diffused itself through our community, as that the discussion of the inalienable rights of man can no longer be tolerated.

ELIJAH F. LOVEJOY.

Alton, September 28, 1837.

From the Emancipator.

From Mr. Wattles.

ST. MARY'S, Ohio, Aug. 31, 1837.

Dear Brother Wright,
I live within sixty miles of five flourishing farming settlements of colored people, and within one hundred and twenty miles of twenty colored settlements, being a majority of all who live in Ohio. In this settlement, colored people own all the land on the road for ten miles. Between 75 and 100 individuals have purchased here. Two years ago this fall, the first land was entered by them. This year, one man has thirteen acres in corn and five in wheat. Others are doing as well as settlers in new countries generally. One is putting up a steam saw. Owing to the locality of this settlement, and the enterprise of its inhabitants, I concluded to establish a Manual Labor school here.

September 1, 1837.

There are now twenty colored schools in successful operation in this State. They are located in the following places, viz:

One in the N. W. corner of Columbiana county—one in the N. E. corner of Stark county. These schools are about three miles apart. There are three schools in Jefferson county—one at Steubenville—one at Mt. Pleasant—one at Smithfield. I am not absolutely certain that the school in Steubenville is in operation, but arrangements were made for it to commence about a month since. In speaking of Stark county, I should have added that the colored people of Massillon send their children to school with the whites.

There is a school taught in Putnam, by our brother M. R. Robinson's wife, including the children of Zanesville and Putnam.

You sister teaches one in Chillicothe. She also goes about six miles into the country every first day to teach a colored school. There is also a colored man teaches a school here for boys. There is a school taught in Columbus by a colored man.—One taught in Springfield—one in Xenia by a colored man—one on Lorain's Creek. In Shelby county—one in Marion Township, Mercer county—one in Darvin county taught by a colored woman—one in Dayton—one on Dark Creek, and one on White Oak, in Brown county—also one school where the colored children go with the whites.—Three in Cincinnati—one of these is taught by a colored young man. In these schools between six and seven hundred pupils are daily taught, as near as I can ascertain. Five of these schools are supported entirely by the colored people. In visiting these schools, I have been forcibly impressed with the necessity of having a permanent high school opened for the reception of all such young men as desire an education—a school of common sense—to qualify teachers for the duties of their office. I intend to supply this necessity if I am capable. As a commencement, I have purchased two hundred and fifty acres of land in the colored settlement in Mercer county. There are now opened thirty acres ready for cultivation. Three or four cabins are the buildings I have.

I have received some encouragement from friends to go on, and they would help me. So I notified the colored people that I should open a manual labor school for them this fall. I have had five boarders now more than a month, and others are expected in soon. In fact, I have as many engaged as I can feed this year, and more than I can lodge unless I receive aid from some quarter.

I wish your committee could see it best to let me have one hundred dollars in advance, that I may be able to put up a house this fall that will cost about three hundred dollars.

In addition to the above, let me say, that several white young men have engaged to come to the school, and in general the white people in the township are friendly to the enterprise, most of them being genuine republicans—not afraid to trust a man with his liberty because he happens to be dark colored, not valuing him more or less on that account.

I expect a scholar or two from almost every settlement in Ohio and Indiana. All the teachers are very friendly to my school, and will urge out the enterprising young men, to study with me a year or two more.

Besides the ordinary studies of school, I expect to teach agricultural and horticultural, both theoretically and practically, having text books on these as on other sciences; such as "Chemistry applied to Agriculture," "New England Farmer," "Treatise on Cattle," "American Farmer," &c. Also, Physiology as taught by Combe, Graham and Alcott. And then Mathematics, Latin Greek and Hebrew to those who need it. My brother will aid me. He is a graduate of Oneida Institute.

We shall have a shop in which boys will be taught to stock ploughs, make barrows, bar-pots and window sash. My father-in-law, who is a carpenter, will oversee this. He came to the settlement from Oneida on purpose. My wife also thinks of trying her hand with the females. As a preparatory step, she has this year planted a nursery of mulberry trees, which she thinks will furnish employment for 15 or 20, or more girls, by the time that I can prepare other things necessary for them.

I wish you would consider that I am now receiving letters from individuals that they are collecting tools and bedding to bring on with them, and will be here in the course of a month. If I have not a building it will be well enough if I have money sufficient to hire a master workman, so that they can see prospects brighter ahead. It will be death to me if they are obliged to return.

Yours affectionately,

AUGUSTUS WATTLES.

N. B. 14 of the above mentioned places are within 100 miles of me. My school will be about three miles from canal navigation.

ANTISLAVERY INTELLIGENCE.

Thaddeus Stevens.

Waynesboro, Franklin Co. Pa. 2
September 18, 1837.

Rev. J. Leavitt.—This distinguished individual has after much urging, consented to be put in nomination for the State Legislature again. The other day I passed through Gettysburg and heard his speech to his constituents. He inquired how much money I had collected, and on being told, handed me forty dollars for the use of your society. He gave fifty dollars for the same purpose a few months since.

He offered two resolutions in addition to those proposed at a meeting of his friends the other day. One affirming the right of every human being to a trial by jury in questions affecting liberty, and the other refusing admission to Texas. His political friends are, many of them, most violent anti-abolitionists, and endeavored to prevent his uttering his mind on any of the topics connected with abolition. The following is a sketch of his remarks on the two resolutions.

"Sir, other important questions will doubtless be agitated in the next legislature, besides those involved in the fundamental principles of the party. I shall freely state the course I intend to pursue on all of them. I know not that my fellow citizens accord with my views upon these topics; they have, however, a right to know them, and, if not, I ask not their favor or their votes."

"The Constitution of the United States secures this form of trial to every man in all criminal and all civil cases where the sum in question exceeds twenty dollars; and the constitution of Pennsylvania declares that 'the right thereof shall remain inviolate.' Sir, I hold this right to be sacred, and I never will say that it shall be denied to a man whether the thing in question be his horse, his hog, or himself, whatever be his size, his age or his color."

"The other resolution respects the admission of Texas. I know that the Van Buren party in this county are in favor of the admission. Within one week, our Representative in Washington has voted against a motion by John Quincy Adams calling for information on the subject. Sir, what will they accomplish by admitting Texas? You all know that the slaves have their representatives in Congress, though deprived of the benefits of their legislation. Why then shall we add slave territory till the Representatives of slaves shall govern us? Are the freemen of the North, the sons of those who won the battles of the revolution, to become the slaves of slaves?"

"The South demand the admission of Texas, 'to furnish' they tell us 'an outlet for Southern trade.' And what is southern trade? Why, a trafficking in the negroes and mulattoes which they breed. I never will be accessory to a commerce so monstrous! Let the South 'while she may' hold all her legal rights—rights based on laws plainly repugnant to the laws of God; let her hold her 'pound of flesh' while she will; but let us not become jackals, to seek out and provide for her flesh-eating appetite. I shall go against giving any 'outlet' so that the slave-breeding States may coin our national disgrace and ruin into wealth."

JOHNSON, THE LYNCHER AT CARLISLE.

I know Johnson well. A law student at Carlisle, told me that he had lost three thousand dollars by white men who ran away in his debt. All Johnson's friends were slaves in Virginia. He had gained property after all his losses. Lawyer Alexander proved the tarring, feathering and branding by competent witnesses, who saw the mob inflict the injury. Yet a Carlisle Grand Jury refused to find a bill. Taken in all its circumstances, I know of no other since Sodom, for which a place more justly deserves the immediate vengeance of God.

Ever yours for the slave,

J. BLANCHARD.

Notice.

The Executive Committee of the American Anti-Slavery Society, desiring to assist ministers of the Gospel who are disposed thoroughly to plead the cause of the oppressed, before their people, offer to every one who will pledge himself to deliver a course of *Anti-Slavery Lectures during the year*, all their periodical publications free of charge for one year. By a course of lectures, the committee would be understood to mean a consecutive series, going over the whole ground of slavery and its remedy, and disposing of all the common objections made to the doctrines and measures of the Anti-Slavery Society. They would respectfully suggest the following topics, each of which might well occupy a lecture of an hour or more.

1. Why discuss the subject of slavery at the North? Under this head will come up our relation as free states to slavery in the District of Columbia—ecclesiastical connections, &c. &c.
2. Slavery defined—what it is in law and in practice.
3. What is meant by immediate emancipation—its righteousness and its safety; also contrasted with gradualism.
4. Prejudice—and its fruit, the cruel schemes of colonization.
5. Show that the Bible does not sanction slavery, except when grossly misinterpreted.
6. Show that both the Old Testament and the New require an immediate and practical abandonment of the principle that man can be the property of man.

Application should be made by letter to James G. Birney, Esq. Corresponding Secretary of the Society.

Local Agents.

Those persons who have received commissions as local agents, from the American Anti-Slavery Society, and have not replied, are requested to do so immediately, that in case they accept, the publications may be sent to them. We give below a list of those who have signified their acceptance. The list is published for the benefit of those who wish to obtain lectures on the subject of slavery.—Those gentlemen will deliver lectures at reasonable distances from their homes, and we would advise the friends of the cause to apply to them in good season.

MAINE.

Rev. Daniel B. Randall, Mercer, Somerset co.
Rev. C. C. Cone, East Machias,
Rev. A. Caldwell, Wiscasset.

NEW-HAMPSHIRE.

Rev. Samuel Norris, South New Market,
Rev. Jonathan Woodman, Great Falls,
Rev. David Root, Dover.

VERMONT.

Rev. James Milligan, Ryegate,
Rev. Samuel Wilson, Craftsbury.

MASSACHUSETTS.

Rev. Samuel Osgood, Springfield,
Rev. Samuel J. May, South Scituate,
Rev. Gardner B. Perry, Bradford,
John W. Browne, Esq., Lynn,
Rev. A. St. Clair, West Boylston,
Rev. S. Lincoln, Gardner.

NEW-YORK.

Rev. John T. Avery, Rochester,
Rev. Jas. R. Wilson, D. D. Coldenham, Orange co.
Rev. David Scott, Albany,
Rev. Moses Roney, Newburgh,
Rev. Fayette Shepherd, Walton, Delaware co.

LONG ISLAND.

Rev. C. J. Knowles, Riverhead,
Geo. Miller, Esq., do.

PENNSYLVANIA.

Wm. Jessup, Esq., Montrose,
Rev. Joseph M'Cloud Wilson, Philadelphia,
Rev. Thomas Sproul, Alleghanytown,
Rev. John Black, D. D., Pittsburgh,
Rev. Andrew Black, Mercer co.
Rev. James Nourse, Valley, P. O., Mifflin co.

MARYLAND.

Rev. Wm. L. Roberts, Baltimore.

OHIO.

Rev. John B. Sloan, Bellefontaine, Logan co.
Rev. Wm. Sloan, Green, Harrison co.
A. A. Guthrie, Putnam, Muskingum co.
Rev. Orin Miller, Poland, Trumbull co.

HARVARD UNIVERSITY.—We learn that forty-five candidates were offered for admission to the University on the day preceding commencement, of whom forty-four were admitted. The smallest number of the number is to be attributed to the difficulties of the times.—*Boston Evening Transcript.*

[On the contrary, Dartmouth College, which had announced that a young man of color was about to be admitted, has received a large increase of numbers, notwithstanding "the difficulties of the times." A sign.—*Emancipator.*]

From the Friend of Man.

Great Anti-Slavery Convention.

The Annual Meeting of the New York State Anti-Slavery Society held in this city on Wednesday, Thursday, and Friday of last week, may be regarded as one of the largest and most important deliberative conventions ever held, on any subject, in America. The number of abolitionists present, from different parts of the State, must have been at least a thousand. The roll of regularly appointed delegates from auxiliaries (which is not completed, while we are now writing,) will probably amount to nearly five hundred. The deliberations were of a highly interesting and popular character, somewhat after the pattern of the Annual New England Anti-Slavery Conventions in Boston. The sittings were continued, including evenings, from Wednesday morning, till Friday at nearly 2 P. M.—The house was generally well filled, and crowded audiences were in attendance a considerable portion of the time. It will be seen by the Resolutions, that propositions for courting half way abolitionists, lowering down the tone of abolitionism, and for new modeling its measures, are not likely to meet with much favor from the abolitionists of the empire state. Our friends, down east, we think, may count on that, without much danger of disappointment.—The abolitionism of this region is rather rising than declining in its standard.

Rev. Mr. Tinson, Baptist Missionary from Jamaica, was present, and made some interesting statements. Between four and five thousand dollars were subscribed and pledged to our funds. The meeting a year ago was quite encouraging, but the meeting last week astonished every one, friend and foe. The effect upon the opposition, seems almost overwhelming. The Annual Report will be found on our first and last pages, and we devote the remainder of the paper to such particulars as we may have time and room to present, leaving much important matter for next week.

MINUTES OF THE MEETING.

The New York State Anti-Slavery Society held its second annual meeting in the Bleeker Street Presbyterian Church in the city of Utica, commencing on Wednesday Sept. 20, 1837.

At half past ten o'clock A. M. in the absence of the President, Dr. Hiram Corlies, one of the Vice Presidents, from Washington Co. was called to the Chair, and Rev. Theo. S. Wright of New York, addressed the throne of grace.

Gerrit Smith, Esq., then appeared in the meeting and took the Chair as President of the Society.

C. O. Shepard of Genesee co., Robert E. Wilson of Auburn Theo. Sem., and W. L. Chaplin, Cor. Sec. of the State Soc. were appointed Secretaries of the meeting.

Resolved 1. That all persons who are delegated by local Anti-Slavery Societies to attend this meeting, be enrolled as members of this Convention.

2. That members of Anti-Slavery Societies from other states, and members of societies in this state, who are present without appointments from local societies, be invited to take seats as corresponding members, and unite in the deliberations and business of this meeting.

3. That a committee of two be appointed to make a roll for the Convention. [Philo. C. Pettibone and J. S. Dixon were accordingly appointed.]

4. That a committee of seven be appointed to prepare and present business to this meeting. [Whereupon Pres. Beriah Green, Dr. H. Corlies, H. B. Stanton, James C. Fuller, Wm. Goodell, Wm. Yates and W. L. Chaplin were appointed.]

5. That the Annual Report of the Society be now read. After the reading of the Annual Report, Pres. Green from the Business Committee, reported in part.

Adjourned to 2 o'clock P. M.

2 o'clock P. M.

The acceptance of the Annual Report was moved by Rev. Theo. S. Wright of New York, who addressed the meeting at some length in a very happy manner.

W. L. Chaplin, Esq., seconded the acceptance. An animated discussion arose in which Messrs. James C. Fuller, A. Stewart, and others, participated, after which the report was unanimously accepted, and committed to the Ex. Com. for publication.

On motion of Wm. Yates, Esq., Resolved, That a committee be appointed to report to this body, a view or statement of the legal disabilities and inequalities which the constitution and laws of this state attach to people of color, together with the necessary references to the decisions, laws, or statutes which impose or create them; so that the friends of human rights, and all interested with such a map before them, may the more intelligently go to work to influence the public mind, and to petition the Legislature for their removal.

Also Resolved, That the same committee prepare a set of inquiries to be addressed to suitable persons in other states, to elicit the same information in regard to the condition of our colored brethren in those states.

President Green moved the adoption of the resolution No. 1, which the reader will find in the list of resolutions.

Mr. Pritchett moved to amend by substituting "slaveholding" for "slavery." The amendment was discussed by the mover, Rev. Theo. S. Wright, and Messrs. Graves of Delaware co., Eastman of Madison co., Stewart of Addington and Tallman of Oneida co., Fraser of Livingston co., and H. B. Stanton of New York; after which it was withdrawn, and the resolution adopted unanimously.

The second and third resolutions were also read and adopted.

Mr. Chaplin of the Business Committee, reported the resolutions No. 10, 11, and 12 which were adopted. A committee of seven was then appointed to obtain permanent subscriptions in this meeting, consisting of Messrs. Addington, Kellogg, Lightbody, Roberts, Rogers and Bradish.

Adjourned to 7 o'clock this evening.

7 o'clock P. M.

The exercises of the evening were opened with an anthem by the Choir.

The resolution No. 4, was then called up, and its adoption moved and seconded, and was discussed by Rev. O. Wetmore, Rev. R. A. Avery of Washington co., Rev. Mr. Allen of Sauguit, Pres. Green, and Messrs. A. Stewart, of Utica, J. C. Fuller of Onondaga co., Olney of Montgomery co., Parburt of Oneida Institute and S. Keese of Clinton co. Rev. Mr. Avery stated that he was not a member of an Anti-Slavery, but wished to-night to become so, and at the close of his remarks, he presented a piece of gold to the cause, and came forward and subscribed the Constitution of the Society. The effect upon the audience was very happy.

Rev. Mr. Allen offered a substitute for the resolution, and Mr. Pritchett offered another.

After some remarks, on motion of Mr. Addington, the resolution, together with the two substitutes, was referred back to the business committee.

Pres. Green made a further report from the Business Committee, after which the meeting adjourned to 9 o'clock to-morrow morning.

Thursday 9 o'clock, P. M.

Prayer by the Rev. O. Wetmore. Mr. Wetmore then presented the case of Mrs. Culbert, a colored woman of this city, whose two children are still in slavery.

Wm. Yates, Esq., presented a constitutional opinion, accompanied with some resolutions, which were laid on the table.

The permanent subscription was then circulated, during which, remarks were made by H. B. Stanton, Rev. Caleb Green, A. Stewart, Esq., and others. Subscriptions to the amount of \$3,370 80 were obtained, beside a pledge to raise \$1600, or contribute \$300. The entire sum will doubtless be raised.

On motion of W. L. Chaplin, Esq., a committee consisting of Messrs. Wm. Goodell, Spencer Kellogg, James C. Fuller, Samuel Keese, C. O. Shepard, Thos. Williams and Rev. Caleb Green, was appointed to nominate officers of the Society for the ensuing year. Adjourned.

2 o'clock, P. M.

A communication from the Rev. Daniel A. Payne, a colored clergyman of Troy, New York, was read, and committed to the Ex. Com. for publication.

Pres. Green made further report from the Business Committee, including the 4th resolution (which had been recommended) with modifications, and which resolution was taken up and discussed very fully, by Pres. Green, Rev. Messrs. Kendall, Graves and Putnam, and Messrs. G. Smith, Robert E. Wilson, Fraser and others, and after some further amendments was adopted unanimously. (see resolutions.)

Adjourned to 7 P. M.

7 o'clock P. M.

The Business Committee made further report, several resolutions were taken up, discussed, and adopted.

Rev. M. Tinson of the Island of Jamaica, by invitation, addressed the meeting for more than an hour, and gave a

very interesting account of the state of things in that island.

On motion, Resolved, That the earnest thanks of this meeting be rendered to the Rev. Mr. Tinson, for his interesting communication; and that the meeting find in this communication, fresh encouragement to persevere in its labor of love, until the last fete of slavery shall have fallen from the limbs of its American victim.

Unanimously adopted and standing.

The 7th resolution was taken up and discussed by Rev. S. Wright, Gerrit Smith Esq., and others, after which it passed unanimously.

Adjourned to 9 o'clock to-morrow.

Friday, 9 o'clock.

Prayer by Rev. Mr. Bailey of Brookfield.

Mr. Goodell from the committee on nominations reported a list of officers for the ensuing year, who were elected unanimously, viz:

President.

Gerrit Smith, Esq., of Peterboro, Madison co.

The names of the Vice Presidents we omit.—Ed. PAUL.

Corresponding Secretary.

Wm. L. Chaplin, Utica.

Recording Secretary.

Rev. Amos Savage, Utica.

Treasurer.

Spencer Kellogg, Utica.

Executive Committee.

Alvan Stewart, Green.

Rev. Beriah Green, Whitesboro.

Rev. Ira Pettibone, New York Mills.

William Goodell, Utica.

Dr. Arba Blair, Rome.

Samuel Lightbody, Utica.

Edward Vernon, "

Joshua Bradish, "

J. C. Delong, "

Geo. L. Brown, "

Jacob Snyder, "

Rev. W. H. Thomas, "

Reuben Hough, Whitesboro.

On motion,

Resolved, That this Society present to our endeared friend Joshua Tinson a copy of each of the publications in their depository.

Adopted.

Several resolutions reported by the Business Committee were passed. The following, viz: (No 29,) was ably discussed by E. D. Colver, Esq., of Washington co., Leonard Gibbs, Esq. of New York, Wm. Goodell of Utica, and Rev. Theo. S. Wright of New York, after which the resolution passed.

The constitutional opinion and resolutions touching the same, submitted yesterday by A. Stewart, Esq. and laid on the table, were called up and examined by A. Stewart, Esq. and E. D. Colver, Esq., after which they were ordered to be printed under the direction of the Ex. Com. and referred to the American Anti-Slavery Society.

The Treasurer's Report was then read and accepted.

The Report of Wm. Yates Esq., on the legal disabilities of colored persons was accepted, and ordered to be printed.

On motion of James C. Fuller,

Resolved, That we feel deep sympathy with all our fellow laborers engaged in the holy cause of promoting immediate abolition and the recognition of the rights of the whole human family, on whatever part of the Lord's footstool they may be situated, and that we consider it to be the special duty of abolitionists to contribute of their substance to the relief of Elijah P. Lovejoy of Alton, in the State of Illinois, whose person was in jeopardy while in the hands of a ruthless mob, who after liberating him, destroyed that which all true friends dread—a free press.

On motion of Mr. Pritchett, the 39th resolution was taken up, discussed and adopted.

Further resolutions from the Business Committee were passed, after which the Rev. O. Wetmore pronounced the benediction, and the meeting adjourned sine die.

Resolutions.

The following resolutions were adopted during the sittings of the Convention:

1. Resolved, That American slavery, in the abstract and in the concrete—in principle and in practice—in all circumstances and under all pretensions is sin—a most impudent, malignant and iniquitous invasion of the prerogatives of God and the rights of man—equally at war with our republican and our Christian institutions.

2. Resolved, That in subverting the cause of holy freedom, as a basis, to which in feeling and action we will conform ourselves, we embrace with all our hearts, and maintain with all our strength the doctrine of immediate emancipation.

3. Resolved, That in the name of Him, who came to "preach deliverance to the captives," we claim in behalf of our enslaved countrymen, the countenance and aid of the American Pulpit.

4. Resolved, That wherever the claims of our enslaved countrymen, are wilfully, deliberately, and perseveringly denied a prominent place in religious worship, in prayer and preaching, an essential characteristic of Christianity is wanting.

5. Resolved, That fidelity to the cause of human freedom, absolutely and perpetually forbids our countenancing such religious teachers, as pass over the claims of their enslaved countrymen in silence.

6. Resolved, That we must reject the counsel and cooperation of those professed philanthropists, who may offer to act with us in behalf of the slave, on condition that we will reduce the strength of our principles or the tone of authority, in which, in the name of God, we feel impelled to assert and enforce them.

7. Resolved, That we regard the scheme of the American Colonization Society with the disgust, indignation and abhorrence, with which we feel impelled to look upon its natural parent—American slavery.

8. Resolved, That we claim for our colored brethren all the privileges, civil and social—literary and religious, to which, if they were white, their pressing wants and moral worth would entitle them; and that we look upon those social circles, and those literary institutions, and those Christian churches, who have fully yielded to this claim, with lively complacency and warm approbation.

9. Resolved, That whoever would understand the doctrines and designs of the American Anti-Slavery Society, must study its Constitution in the light of its Declaration of Sentiments.

10. Resolved, That we regard the system of a permanent subscription, adopted the past summer by the executive committee of this Society, as deserving the confidence and respect of every abolitionist, as a system by which the subscribers agree to pay on the permanent roll, such sum quarterly or once in three months to the Treasurer of the Parent or State Society, as the subscriber may feel able, for the purpose of printing, circulating papers, pamphlets, books, and sending agents to enlighten the public mind on the evils and horrors of slavery.

11. Resolved, That in the opinion of this meeting each local anti-slavery society ought to have a permanent pay roll or subscription roll, kept by the treasurer of such society, male and female, have the same presented to them for subscription by a committee of said society, and that the treasurer make collections as often as shall be deemed convenient in the opinion of the executive committee of this Society, and remit the same to the Treasurers of the State Society.

12. Resolved, In the opinion of this meeting the executive committees of country anti-slavery societies be requested and enjoined to see that the anti-slavery societies of their respective counties adopt and circulate the permanent roll of subscriptions amongst all of their societies; and from new societies who shall adopt this plan.

13. Resolved, That anti-slavery societies, instead of being regarded as self-moving and labor-saving machines, adapted to do the work which individuals would otherwise be under the necessity and obligation of performing; should be made the effective means of awakening a sense of individual responsibility in every man, woman, and child in the nation; and of showing them how to increase, to the best advantage, and to the greatest possible extent, the amount of their individual labors in the cause of the oppressed.

14. Resolved, That the principles of equal rights, which, as abolitionists, we cherish, forbid that any abolitionist, however insolate his situation, or humble his condition, should accustom himself to look up to any central focus of abolition influence in the state or nation (however well directed or liberally sustained) as to an institution, capable, without his prayers, his aims, his watchful supervision, and his superadded personal exertion, and influence on our civil rulers and on his friends and neighbors round him; to compass the high objects for which they were originally organized.

15. Resolved, That the activity, efficiency, perseverance, intelligence, vigilance, self-denying exertions and well-directed labors of the officers and members of the county, town and village societies are quite as essential to the successful issue of the anti-slavery enterprise, as are the same qualifications and services on the part of those who manage our state and national associations organized for the same objects; inasmuch as the national and state societies can operate, only, for the most part, through the local societies and the individuals of which they are composed.

16. Resolved, That the intelligence activity, perseverance and influence of any societies, are nothing distinct from the intelligence, activity, perseverance and influence of the individuals of which it is constituted. Therefore,

17. Resolved, That it be recommended to the several county anti-slavery societies in this state, to take efficient measures for organizing auxiliary societies in every town, city and village in the country—to hold frequent county meetings in different parts of the country, by aid of public speakers within the county and vicinity, when the public lecturing agents can not be procured—to facilitate the subscriptions and collecting of funds for the National and State Society on the PERMANENT QUARTERLY PLAN; to urge, in every neighborhood and school district, the circulation of petitions upon the plan of the Parent Society—to establish circulating anti-slavery libraries in every town and village—to circulate subscriptions and make collections for the periodical publications and provide for the sale or distribution of books, almanacs, tracts and pamphlets and, finally, for the prosecution of these kindred objects, to employ, for longer or shorter period, a county agent, whose business it shall be to visit every part of the country, as often as shall be found requisite.

18. Resolved, That it be recommended to the various town and village anti-slavery societies in this state to hold frequent meetings for prayer, [if in accordance with the denominational practices of its members,] for lectures for free discussion, and for devising means of doing good—to take measures, by committees and tract distributions, &c., to carry a knowledge of anti-slavery principles and measures into every family, and throughout every street and school district; and also, in like manner, to solicit the subscription of every individual within their bounds, to the regular quarterly support of the anti-slavery cause; as well as to the several petitions to the state and national legislatures.

19. Resolved, That in the estimation of this Convention, abolitionists whether male or female, who assist perseveringly, in the circulation of our subscriptions and petitions, taking care to give proper answers to the inquiries and objections they will almost everywhere be obliged to encounter, are rendering to our cause a service by no means inferior in importance to that which is rendered by our traveling agents; and the more especially as a neighborhood influence is thus exerted for which nothing can be made a substitute; and as information is thus carried where our editors and our lecturers are utterly unable to penetrate.

20. Resolved, That abolitionists, whenever they travel, should remember, with gratitude the benefits they derive from the art of printing, and make their appropriate returns of thanksgiving, by strewing the wayside, the parlor, the barroom, the stage coach, the rail car, the cabin and the boat deck, with the productions of the anti-slavery press.

21. Resolved, That the gift, to mankind, of the power of the press was never designed as a substitute for the power of the tongue; nor should the mere registry of a name be accepted instead of the opening of the mouth for the dumb, and hence, abolitionists, wherever they go, should be ready, on all occasions, to avow their principles, and bear testimony against the sin of slaveholding.

22. Resolved, That in our judgment it is proper and important for the abolitionists of this state to call out the sentiments of candidates for the National and State Legislatures on the subject of the existence of slavery in the District of Columbia, and in the state.

23. Resolved, That the principles, by which, as abolitionists we are governed, and the objects, which as abolitionists we aim, under God, to accomplish, greatly strengthen and enliven our affectionate and reverential regard for the institution of civil government.

24. Resolved, That the claims of our enslaved countrymen upon our government for the redress of their wrongs and the vindication of their rights—for protection, support, and encouragement, are pre-eminently just and powerful.

25. Resolved, That in the system of slavery with which our country is plagued and disgraced, every principle of civil government is subverted—the institution itself lies prostrate and down-trodden.

26. Resolved, That every well-directed effort for the abolition of slavery must be considered to be a well directed effort to remove disturbing forces which threaten the stability and permanency of our republican institutions.

27. Resolved, That we regard those arrangements and usages, which, sanctioned by law, do in this state deprive our colored fellow-citizens of rights, prerogatives and privileges freely enjoyed by white men, with sorrow and shame—with disgust and indignation.

28. Resolved, That in those arrangements and usages among us, which depress the spirits and cripple the energies of thousands of our fellow citizens on account of their color, we see and feel the encroachments of slavery upon the inheritance of freemen.

29. Resolved, That we call upon all our fellow citizens in this state, without distinction of party or complexion, immediately to exert themselves for the abolition of the relics of slavery in the state of New York.

30. Resolved, That we regard the influence and efforts of American citizens, in exciting and supporting an insurrectionary war in Mexico, with loathing and horror.

31. Resolved, That the South, in countenancing and encouraging insurrectionary movements in Mexico, has made itself lent to assist in forging and sharpening the knife of the insurgent for her own defenseless throat.

icipation would give a sense of character to the colored people, and by it the persons of females would be taken out of the hands of lecherous masters and put under the protection of equitable laws, and thus it would soon abolish the present shameful and debasing system of amalgamation, and promote purity among both the white and colored races. Adultery and fornication have been, and ever will be prominent results of slavery. Marriage is almost annihilated among slaves, and the persons of female slaves are always in the power of their masters, and of their master's sons. And besides this, all sense of character is removed, and hence results the most debasing impurities. Now surely it must be greatly to the interest of the slave states to abolish a system fraught with such degrading pollutions.

Slavery ever has been, and ever will be a system of shameful cruelty. While it is admitted that there are some humane masters who do, so far as the system will permit, attend to the comfort of their slaves; but these are a small minority. The more cruel men are, the more likely are they to become slaveholders, while the humane generally avoid a practice so repugnant to the better feelings of the human heart. Consequently, it is to be expected that the great majority of slaveholders will ever be cruel, and there is reason to believe that the vast majority of slaves are cruelly treated. Slaves like other stock often increase beyond the actual means of comfortable sustenance. Hence in all places where they become very numerous, they must at times of scarcity suffer vastly for want of food and clothing. If the public prints can be credited, great numbers of slaves in the State of Mississippi have been lately turned out to seek their food where they can. And even in times of plenty not a few were reduced to an allowance of a peck of corn each per week. Add to this the dreadful scourgings inflicted by masters and overseers. Thousands of human beings are every year literally cut to pieces with whips! In many neighborhoods, the whips cutting up the living flesh of men and women can be heard all around every morning and evening. The cries of the poor slave have been heard from Kentucky to the top of the hills in Ohio. And still the people of the free states have nothing to do with slavery!!!

In connection with starvation and cruel scourgings, let us look at the miseries resulting from the domestic slave-trade. Let us go to the public markets and see whole families placed on stands, and cried off, like beasts, to the highest bidder: see the husband and wife torn from each other to meet no more on earth! See the clinging babe torn from its mother's breast by the pitiless hand of a rude stranger! See the shrieking mother giving the last embrace to the infant of her bosom! See the vast multitudes immured in prisons while droves are making up! See the wo-men multitudes driven in chains along the public highways! "During the year 1835 sixty thousand slaves passed through a little western town for the Southern market!" "Ten millions" worth have in a single year been driven to a single State! The entire resources of several states, if we can credit the public prints, have been exhausted in purchase of human beings! What a shocking aspect does this present to the world! Enlightened republics exhausting themselves in purchasing human flesh and blood and souls! What a breaking up of families there must have been in buying and selling and driving to market hundreds of thousands of human beings! What a land of anguish and despair. Did ever such rivers of sorrows flow in other countries? Did any other enlightened people ever so degrade themselves by savage barbarity? Did such disgrace ever fall upon any other nation? It seems left for the people of the slave states to bring upon human nature the deepest disgrace that shall ever stain the page of history.

Surely it would be greatly to their interest to abolish slavery, and thus relieve themselves from the blackest disgrace that ever fell upon a nation. A good name is better than precious ointment.

3. The slave states, by immediate emancipation will greatly increase their wealth. Immediate emancipation is not intended that of setting the slaves free from all restraints of law to roam abroad over the land; but that of setting them free from slavery, and putting them under the protection and government of equitable laws. It is the duty of all slaveholders at once, to liberate their slaves, and substitute free instead of slave labor, to give them ample wages for their services. It is the duty of states to call conventions, and change their slave constitutions, to convene their legislatures and abolish their slave laws. And at the same time they should enact laws for the support of the aged and infirm, for preventing vagrancy and idleness, for protection and education. All these things should be immediately commenced, and they should be accomplished as soon as possible. Immediate emancipation is fully required by justice, and therefore should be adopted. Nothing less can be just. It is safer than a gradual emancipation, as it will abolish sooner the evils of slavery. A gradual emancipation, in addition to its being unjust, would prolong that increase of the colored population which arises from slavery. It would prolong the system of slavery until the colored people will become vastly more numerous than they now are, and consequently it would greatly increase the danger of insurrection, as well as the difficulty of governing them and providing for them. It would, in a high degree, retard their education, while it would much longer keep them in remembrance of the injury done them. It would longer promote idleness and extravagance among the white population. It would prolong the power of masters over the persons of colored females, and it would longer suppress a sense of character; and thus greatly extend the debasing impurities of the slave system. The emancipated could not be comfortably employed with slaves. To give some of the laborers wages and others none, would soon produce great uneasiness, and such as might endanger the peace of society. The want of employment would tend to vagrancy and theft. It would also drive them to the free states where the population is too dense to afford them sufficient room. In Pennsylvania and New York, where slaves were few, a gradual emancipation, though never just, was practicable; because the emancipated could be employed by those who held no slaves; but in the states where slaves are numerous, this cannot be done. Consequently, the gradual system is in most, if not all of the present slave states impracticable. If all were liberated at once, all could be profitably employed. And the more laborers in a country the better, while there is ample room to employ them to advantage. In the slave states there is abundant room for employing profitably both the white and colored inhabitants, and many more. They possess nearly two-thirds of the territory within the constituted states. They possess a larger proportion of good soil than the free states. Their productions are more profitable than those of the north. Their climate is milder, and their winters are shorter, which might greatly lessen the expense of living. From these considerations it is evident that the slave states are capable of supporting a population denser than that of the free states. And now their population, including white and black, does not exceed six millions, while that of the free states is nearly, if not quite, ten millions. The slave states are capable of supporting comfortably a population of thirty millions beyond their present inhabitants.

Were the slaves, all liberated, the planters would soon find it their interest, not only to employ them, but to induce them to stay on the soil, lest the scarcity of laborers should increase the price of labor, and thus reduce the profits of planting.

Thus it is evident, that as immediate emancipation is not only what justice requires, but is more directly practicable, is safer, and tends sooner to abolish the evils of slavery, than the gradual system; consequently, it would be more to the interest of the slave states, and should be adopted. And that it would add greatly to their wealth can be clearly shown.

It is admitted, that unless the states should make arrangements, as they may do, to equalize emancipation, it would reduce to poverty such individuals as possess nothing but slaves. This however forms no just objection to the immediate system. It is better that a hundred men should be reduced to poverty, than that they should be made rich by robbing a single individual of his liberty. How unreasonable then, that many persons should be deprived of their liberty in order to make a single individual rich!

(To be Continued.)

Jefferson County Anti-Slavery Society.
Minutes of the proceedings of the Jefferson County Anti-Slavery Society, at their first annual meeting, held at the Associate Meeting House, near South Hanover, Ia., on the 23d day of August, 1837.

The meeting having been called to order, and the President, Rev. James M. Henderson, being absent on ecclesiastical duty, Mr. James Anderson, Treasurer, was appointed President, pro tem.; and on invitation, the Rev. James H. Johnston, opened the meeting with prayer. The Preamble and Constitution of the Society were then, by request of Rev. Mr. Johnston, read to the meeting by the Secretary, after which Mr. Johnston requested his name to be enrolled on the list of the despised and persecuted men, known as Abolitionists.

Messrs. J. R. Swain and W. D. Rosseter were then appointed a committee to nominate officers for the Society for the ensuing year, and to report in the after part of the day.

Pursuant to a request of the Executive Committee, the Rev. Mr. Johnston, delivered a very appropriate and interesting address, the object of which was to show that the principles of the Anti-Slavery Society were those which were eventually to triumph, and to be the means, through God, to the overthrow of the cursed system of Negro Slavery.

Mr. Johnston was followed by Mr. James Morrow in an address, designed principally to show the propriety of forming Associations and Societies, throughout all our land and through the world, and proving beyond all controversy, the propriety of so doing.

A general invitation was then given to all present, who had not enrolled their names as members of this Society, and who were favorable to its designs and principles, to do so. The opportunity was embraced by only a few, however, probably owing to the number, being small.

On motion of Wm. D. Rosseter, Resolved, That the irrational, unnatural, and unchristian prejudice, which now exists in many parts of our land, against a portion of its native born citizens, is both wicked and evil in the extreme, and should be discontinued by every friend of his country, and especially by every Christian.

This resolution passed unanimously. After the transactions of some business of minor importance, the committee appointed to nominate officers for the ensuing year, made the following report, which was unanimously adopted:

Rev. JAMES H. JOHNSTON, President.
Rev. JAMES M. HENDERSON, Vice Presidents.
Col. JAMES MORROW, do.
WM. D. ROSSETER, Secretary.
ROBERT TAYLOR, Treasurer.
Rev. OSWALD HUNTER, Managers.
William Reed, do.
David B. Reed, do.

Voted.—To publish the proceedings of this meeting in the Philanthropist.

On motion, adjourned. Closed with prayer.

It may not be amiss, Mr. Editor, to state a few facts, with regard to the progress of our cause in this place. This Society, as you will recollect, was formed by a few individuals, who met together for the purpose, on the 31 day of October, 1836. The probable cause of its formation, was this: Sometime in July of that year, a small company of us, say perhaps six or eight individuals, met together for the purpose of discussing the sublime merits of domestic slavery. Having met, we proceeded to the discussion.—During the afternoon, we met with no difficulty. We met again, after dark, but the opponents of our principles, measures, designs, etc., had also met, and determined to prevent, if possible, the discussion. Their efforts, however, proved unavailing. We continued the discussion during the evening, when we adjourned sine die.

During three successive days and nights, our common retired, pleasant and delightful village, was in commotion. Mobbing was the order of the day. But through the efforts of several of our influential citizens, after the third evening, the disturbance was quelled. Since that time, we have often convened ourselves together, and in October last, formed "The Jefferson County Anti-Slavery Society." This Society has gone on steadily to the present time, and although it has not increased in numbers to any great extent, yet it is exerting an influence upon the community, which I trust will prove effectual to the overthrow of that awful prejudice, which has so long existed, and which yet exists in the minds of many people, against our colored friends.

That our efforts may prove successful, is the prayer of your unworthy fellow soldier.

WM. D. ROSSETER, Secretary.
South Hanover, Ia., Sept. 4, 1837.

THE PHILANTHROPIST.

EDITED BY G. BAILEY, JR.

CINCINNATI, OCTOBER 13, 1837.

Rev. Mr. Brooke and Slavery.

A striking illustration was the other day furnished in the College of Teachers, of the perversion of moral sentiment occasioned by slavery.

The subject of discussion was the present system adopted in schools, of intellectual rewards and punishments.—The principle of emulation as usual, found some very fervid advocates. If you set aside the present system of rewards and punishments, addressed to the principle of emulation in children, what, it was asked, would you substitute for it? What other principle in human nature can carry mind forward to such heights of excellence, as that of emulation?

The Rev. Mr. Brooke, pastor of Christ's Church in this city, answered the objection very pertinently. He contended that the decision of this question depended not on what we might imagine would be the consequences from the disease of the present system, but on the intrinsic nature of the system itself. Was this right or was it wrong?

This question, he held, was to be decided by the Bible alone.

He was in the habit of preaching against theatrical entertainments. Persons had objected, but what would you have us do? Man must be amused in some way. That is not the question, was his reply. Are such entertainments right or wrong? This was the only question, and this was to be decided by the Bible alone.

So in regard to Temperance. They were met by the objection, why what would become of the vast capital invested in the hundreds of distilleries throughout the country? His answer was the same. This had nothing to do with the regulation of our conduct. The only question was, is it right, or is it wrong to manufacture ardent spirits for the sake of that consumption, against which the advocates of Temperance were directing their efforts. And this question was to be decided on Bible principles.

So too, he continued in reference to SLAVERY. If you abolish slavery, what will become of the cotton planters of the South? They will be ruined. But this was not the question. Th only question was, was the system right or was it wrong—and this too, must be decided by the Bible.

The Rev. gentleman took care to interpose the saving clause, that he was not "an abolitionist, in the modern sense of the term." He was in favor of gradual emancipation.

We would ask Mr. Brooke a few questions. When he has decided on Bible principles that theatrical entertainments are wrong, does he inculcate a gradual abstinence from them? Does he tell his congregation that if they have been in the habit of enjoying such entertainments twice a week, they must restrict themselves first, to once a week, then once in two weeks, then once a month, and so on? Is it in this way he preaches against theatrical exhibitions? Is he in favor of the gradual abandonment of this wrong practice?

How does he advocate temperance? After deciding that it is wrong on Bible principles to indulge in the use of intoxicating liquors, and to manufacture them for such use, does he enjoin a gradual abandonment of these wrong practices? "Ah, but sir, to give up my dram-drinking at once would plunge me into the depths of wretchedness; to abandon my distillery at once, would impoverish and ruin my family." Would Mr. Brooke deem these valid excuses for continued indulgence in wrong practices? No! If faithful to his own principles he would reply, consequences are not to be the standard of your conduct. The only question is, is it right or is it wrong to drink, or manufacture for such use, intoxicating liquors. This question you must decide on Bible principles alone. If wrong, abandon at once your present course, for it cannot be right to indulge for one moment in a wrong course. We know that Mr. Brooke would not advocate the principle, of becoming gradually temperate,—of taking six drams to-day, five to-morrow, only three next week,—of the distiller pursuing his trade, until he had paid all his debts, and placed his family in independent circumstances, by means of the profits accruing from his unholy occupation.

If Mr. Brooke then, feels it his duty to inculcate the immediate abandonment of the present system of rewards and punishments, adopted in our schools, to preach the immediate abandonment of theatrical entertainments, of indulgence in intoxicating liquors and of the manufacture of such liquors, regardless of the consequences which it is alleged will result from such a measure, and simply because in the light of Divine revelation, such practices are manifestly wrong; then we ask him, what reason he can assign, satisfactory to his own conscience, why the system of slavery, which he will admit is a horrible wrong, ought not also to be immediately abandoned? In all the other instances, consequences are not to be looked at. The system or practice is to be tested by the word of God alone. He has asserted the same with regard to slavery. Consequences—the consequences that may result in imagination to the master or to the slave, are not the premises from which we are to infer anything concerning the character of slavery. Bring it to the word of God, test it by the word of God, by the Bible alone let it stand or fall. This is Mr. Brooke's principle. Now a consistent adherence to his own principle, requires of him, that he should be "an abolitionist in the modern sense of that word"—that is, that he should give in his full adhesion to the doctrine of immediate emancipation.

Mean and Unjust.

"The property of colored persons is not taxed to raise any part of our School Fund: not to allow them to participate in that fund is therefore no act of positive injustice." So says Mr. Farran in his letter, published in our last number. The School Fund, it will be recollected, is not founded alone on the proceeds of taxation. It is in part constituted of the revenue arising from certain tracts of land, donated by Congress to the State of Ohio, for school purposes. In the Acts of Congress granting these donations, and in the provision of our State Constitution regulating their disposition, there is nothing to warrant the exclusion of our colored citizens from the benefits they were designed to confer. On the contrary, our Constitution in emphatic language provides, that these benefits shall be restricted to no grade or class in the community. We subjoin the provision.

"No law shall be passed to prevent the poor in the several counties and townships within this State, from an equal participation in the schools, academies, colleges, and universities within this state, which are endowed, in whole or in part, from the revenue arising from the donations made by the United States, for the support of schools and colleges; and the doors of the said schools, academies, and universities, shall be open for the reception of scholars and teachers of every grade without any distinction or preference whatever, contrary to the intent for which the said donations were made." Art. viii. sec. 25.

We are not informed what proportion the revenue arising from school-lands, generally bears to the amount raised by the school tax. In the township of Delhi, it constitutes about three-fourths of the school-fund, but this we presume is far greater than the usual proportion. No matter however, how small the proportion, wherever there is a school endowed "in part" with this revenue, that school ought to be open to the colored, as to the white man; and any law excluding him from its benefits, is a palpable violation of the Constitution, and, in so far as it deprives him of benefits intended for "every grade, without any distinction or preference whatsoever," an act of positive injustice.

But it is not true, that "the property of colored persons is not taxed to raise any part of our school-fund." We know not how it is in other parts of the state, although since cruelly towards the negro is an article in the creed of the white man, we should not be surprised that the same unscrupulous injustice should generally be practiced;—but, in Cincinnati, the property of colored persons is regularly taxed for school purposes.

There now lie before us eight receipts of moneys paid into the county treasury, by Wm. O. Hare, a colored man of this city, for "State," "County," "School," and other purposes, from 1828 to 1836. One or two receipts he has mislaid, but the eight before us, show an amount of \$94 01 3. Another receipt is for \$12 95, paid also for School and other purposes, in 1836, by Wm. Watson, a colored man. Another, shows \$11 23, paid J. Price a

colored man, in the same year, for the same purposes. Watson's receipt we here insert. All are drawn up in the same style, so far as reference to school purposes is made.

Hamilton County Treasurer's Office,

Aug. 30, 1836.

RECEIVED of William Watson, the sum of Twelve dollars ninety-five cents, mills, being in full of the Tax assessed for State, County, Jail, Township, Road, SCHOOL and Corporation purposes, for the year 1836, on the following property:

22 30 feet McFarland Value Tax.

(Signed) G. P. TORRENCE, Treas. Hamilton Co.

We could have obtained more receipts, but the foregoing are enough to prove that Mr. Farran's statement is an entire mistake. There are several colored men who own property in this city, and so far as we are informed, they all pay taxes for school purposes.

"Well, colored people are privileged with educating their children at your public schools, then," says a stranger. Not at all. We are ready to break our hearts for the ignorance of the unlettered Dutch just arrived among us—ready to go out into the lanes and alleys and compel their children to come in, although the parents may own no property but the furniture of a grog-shop; but as to the colored people born among us, who have accumulated under a crushing load of prejudice and unjust laws a little property, we like their money but cannot abide their skin. We raise from off their scanty pittance a tax to aid us in providing school advantages for our children, but from which their children are excluded. But not only do we take from them money for the education of white children, we also exclude them from a public revenue, which was designed for the education of the poor of "every grade, without any distinction or preference whatever." In fact we fear they will become too much assimilated to us, white men, and therefore we have resolved to do unto them in every particular precisely, as we would not they should do unto us. We have resolved, and let no one therefore question our religion or humanity, that we will plunge these colored people into the depths of ignorance, vice and degradation, lest they should become as intelligent and virtuous as ourselves.

Let us make a sober statement of the facts. The property of colored people in this city is taxed to raise a part of the school-fund. Again and again, we are assured, they have solicited an appropriation from the fund, for the benefit of their own children, but they have never as yet, received a single cent! We make this assertion on the authority of those most deeply concerned. And now we ask, what other epithets than "mean and unjust," ought to be applied to conduct like that pursued by this city towards its colored population?

A Literary Curiosity.

The following letter was lately received from a North Carolina member of Congress. We publish it exactly, word for word, letter for letter, point for point. The writer's name we withhold, out of compassion.

H. R. 26th Sept 37.

Sir to you Who, Can Swallow, the Doctrine of Dr. Channing and H. Clay the philanthropist May be Interesting. But to us, in the South the Drs Doctrines are Cut-throat, and Clays War, Famine, & pestilence Notions are Not Forgotten, your paper has been Rd "But Read," and Returned.

Respectfully yours

Editor of the philanthropist o. H.

Answers of Candidates.

The remarks we made last week on the conduct of those of the candidates who refused to answer our interrogatories, are not applicable to James Oury and G. W. Holmes.—Answers have at length been received from both these gentlemen, but they were received after the publication of our last number. It will be seen, however, from their character, that if they had come out before the election, there is nothing in them which could have won them favor from abolitionists.—Ed. Phil.

Columbia, Oct. 3, 1837.

G. BAILEY, Esq.
Sir,—In consequence of several days absence from home, I did not receive your favor of the 23d ultimo, in due course. But I have embraced the earliest opportunity permitted me, to acknowledge its receipt. Believing as I do, that the opinions of candidates for offices, when before the people for their suffrages, should, at all times; when respectfully and candidly solicited, be forth-coming;—I shall, most cheerfully, give you the desired information.

My opinions in relation to the condition of that unfortunate class of human beings, our colored population, have, for the last six or eight years, been fixed, as well, upon abstract principles, as upon matters of expediency, or general policy; from the first, I hold, that the Constitution of our Federal Compact recognizes no distinction, but guarantees to each individual, his or her natural and inalienable rights of life, liberty, and the pursuit of happiness, and like the dew of munificent Heaven, should be shed equally alike upon the rich, the poor, the black man as well as the white.

But from the latter, as a matter of expediency or expediency, my opinions are, that the less we legislate upon this much vexed question, as to the rights of our colored population, the better it will be for them and ourselves; because the people of Ohio are not now prepared, nor do I think they ever will be, under existing circumstances, there must be a complete revolution of sentiment, morality and politically, and this must be brought about by that powerful lever, public opinion—and not by Legislative enactments.

I believe then, that the present laws, referred to in your note, should remain as they are, or if any change should be attempted, in order to mitigate or ameliorate their severity, that the attempt should be with great caution—these are the honest convictions of my mind, hastily and roughly thrown together.

Believe me, Sir, to be with much esteem for your honest intentions, your obedient servant,

G. W. HOLMES.

G. BAILEY, Cor. Sec. O. A. S. Soc.

Mr. Holmes' ideas are as original as his smiles. He believes that the Federal Constitution guarantees to the black man, equally with the white, the rights to life, liberty and the pursuit of happiness; and, in his own original language, it, (the Constitution,) should be shed, like the dew of munificent Heaven, on both equally. The laws of the State of Ohio, in relation to the colored people, must therefore be, in his creed, plain infringements of these guarantees, and entirely prevent the Federal Constitution from shedding itself, dew-like, on "this unfortunate class of human beings." Nevertheless he believes they should remain as they are, although unconstitutional. Public sentiment, he thinks, sustains them, and this is to be changed by that powerful lever, public opinion. In other words, public sentiment must be revolutionized by public sentiment!

Let us do Mr. Holmes the justice, to say, that we do not believe he knows what he means. His mind is too honest to frame a single argument for a bad position; therefore, his words have no significance.

As to Mr. Oury's letter, it is quite a small matter. But its brevity and ridiculous non-committalism shall find it a place in our paper.—Ed. Phil.

WHITEWATER, 8th Oct., 1837.

To G. BAILEY, Cor. Sec. O. A. S. Soc.

Dear Sir,—I acknowledge the receipt of your Circular of date 23d Sept., addressed to myself, in which my answer to several very important and highly interesting questions are solicited. In answer to your first in its general form, I have to say, that in my opinion there might be an amendment to the existing laws, so as more definitely to fix a fund for the education of the colored population of our State. There are deep considerations involved in their right to testify in courts of justice, which should be duly appreciated. To your second inquiry, I have ever been in favor of securing to every individual their constitutional rights and liberty. In haste I have very briefly given you my views upon the subject, and hope you will pardon the brevity.

I am with high respect your most obedient,

JAMES OURY.

For the sake of making our friends acquainted with the proceedings of the New York Anti-Slavery Society, we have crowded on ourself this week into a small space.

A Hint.

Some poor creature, who signs himself, "A VINDICTIAN," has lately sent us a threatening note, couched in such a style that decency forbids its publication. For his special benefit, and for the benefit of those, who are agonized for want of words, to tell how much they hate us, and what harm they wish us, we insert the following precious morsel as a model.—Ed. Phil.

"Oh! I could freeze him in a ton of ice; I could impale him on a flash of lightning; I could pitch him into Colonel Symmes' hole, And see him dash and bob from side to side, As boys watch stones, while falling down a well. Oh! I could fill his eyes with aqua-fortis, Or squirt them full of oil of vitriol, Oh! I could pound and maul him with a beetle, As heavy as the Isle of St. Domingo, Oh! I could stretch him o'er old Etna's crater, And roast him like a mess of Taunton herrings!"

NOTICES.

Pledges made to the Ohio State A. S. Society at Mt. Pleasant April 26, 1837.

SOCIETIES.		
Antrim, Guernsey co.,	\$25 00	
Ashabula co.,	pd 80 57	100 00
Akron, per Dr. Cole,	" 9 50	60 00
Canton, (female) per Griswold,	"	6 00
Clinton co.,	" 56 75	100 00
Colchester, Upper Canada,		5 00
Cleveland,		200 00
do, female,		100 00
Cincinnati,	pd 100 00	500 00
Euclid, Cuyahoga co.,		50 00
Fayette co.,		100 00
Granville,		200 00
Georgetown, Harrison co.,	pd 56 00	100 00
Green, per J. A. McFedrige,		20 00
Grand River Institute,	pd 11 00	20 00
Greenfield, Highland co.,	pd 199	100 00
Green co.,		100 00
Hartford, Licking co.,		25 00
Harrisonville, Harrison co.,		30 00
Hudson,		100 00
Lees Run,	pd 5 37	30 00
Muskingum,		75 00
do co.,	pd 108	300 00
Mt. Pleasant,		50 00
Middletown, Columbiana co.,		20 00
Monroe co.,		10 00
New Richmond,		100 00
New Athens,		75 00
New Concord, Muskingum co.,		40 00
New Garden, Columbiana,		60 00
New Lisbon,	pd 11 00	30 00
New Town, Muskingum co.,		25 00
New Petersburg,		75 00
Ohio City,		100 00
Oberlin,		200 00
do female,		20 00
Peru, Delaware co.,		20 00
Ross county,	pd 45 00	200 00
Richland co.,	pd 80 00	200 00
Ripley,	pd 199 00	200 00
Richhill, Muskingum co.,		30 00
Sandy Spring, Adams co.,	pd 7 25	25 00
St. Albans, Licking co.,		50 00
Stark county,	" 10 50	50 00
Tallmadge, portage co.,	" 42 75	50 00
White Oak, Brown co.,		50 00
Utica, Licking co.,	pd 12 00	25 00
Welsh Hills, Licking co.,		20 00
Washington co.,		50 00

INDIVIDUALS.		
Abraham Allen,		5 00
Isaac J. Bigelow,	pd 4 00	50 00
Philemon Bliss,		10 00
Dr. Jesse Bailey,		5 00
Daniel Bonal,		10 00
G. W. Brown,		3 00
Jos. Bryant,	pd 10 00	20 00
Abraham Baer,		15 00
Wm. Boggs,		5 00
A. Crothers,		15 00
John McCall,		5 00
Clark Abner,	pd 5 00	10 00
Moseley Clark,	" 5 00	10 00
Jacob Coon,		20 00
Colored People of Mount Pleasant,		12 00
Robert Davis,		10 00
Luke Dewitt,		10 00
Wm. Flanner per Bryant,		5 00
Jos. Gill,		50 00
E. Gould,		10 00
Jos. Grimes,		10 00
Benj. Hockaday,		5 00
Robert Hockaday,		5 00
John Keep,	pd 25 00	50 00
Pinckney Lewis,		5 00
Isaac Lloyd,		8 00
Wm. E. Lukins,		3 00
John Lewis, (Warren co.)		5 00
M. S. McClrath,	pd 10 00	30 00
James Maxwell, (Caldiz),		5 00
John Parker,		10 00
Wm. Robinson,		20 00
John M. Sterling,	pd 50 00	75 00
Mark Strickland,		20 00
Thomas Swayne, (New Athens),		5 00
John M. Scroggs,		5 00
Alex. Scroggs,		5 00
J. C. Tidball,		10 00
Thos. Vincent,		5 00
Thomas White,		5 00

The Winter Term of the PUTNAM FEMALE SEMINARY.

Will commence on Monday the 16th of October ensuing, under the care of Miss L. A. EMMERSON assisted by able teachers, and continues 23 weeks.

tuition PER QUARTER.
1st Class \$3 50—2d and 3d Classes \$5 00.
Music, Vocal and Instrumental, - - - \$5 00
Drawing and Painting in oil, water colors and crayons, - - - 5 00
Mezzotint Painting, - - - 2 00
Latin, French and German languages, each, 5 00
The use of all necessary BOOKS may be had at a trifling expense. Tu

ANTI-SLAVERY.

From the Liberator.
Letters to Catherine E. Beecher.

No. IX.
Brookline, 8th month, 17th 1837.

DEAR FRIEND—Among other strange doctrines which thou hast advanced, I find the following: "There are cases also, where difference in age, and station, and character, forbid all interference to modify the conduct and character of others." Where did such a sin-satisfying, sin-sustaining principle come from? But I will not condemn it without bringing it to the only touch-stone by which Christians ought to try their principles of action.

How was it when God designed to rid his people out of the hands of the Egyptian monarch? Was his station so exalted "as to forbid all interference to modify his character and conduct?" Certainly not. Well—who was sent to interfere with his conduct to a bound and stricken people? Was it some brother monarch of exalted station, whose elevated rank might serve to excuse such interference to modify his conduct and character? No. It was an obscure shepherd in the back parts of Midian's desert; for, let us remember, that Moses was an insignificant individual to Pharaoh, yes, more, in pleading the cause of the Israelites he identified himself with the lowest and meanest of the king's subjects. Ah! he was in deed and in truth, one of that despised caste, for although he had been brought up as the son of the young prince, yet we must remember that he had left Egypt as an outlaw from the avenging arm of justice. He had committed the crime of murder, and fled to Midian, because the monarch "sought to slay him." Here, then, we find that this exile outlaw is the very instrument chosen by God to vindicate the cause of his oppressed people. One would have supposed, that a far different one would have been sent with the emphatic common of "let my people go that they may serve me." The fact is, when we think of Moses, we think of him as arrayed in all that honor and glory with which he became invested by the sacrifices he made, and the labors he performed, in the holy cause of immediate emancipation, in which he was engaged—as just as posterity will regard our Garrison when his race is run, is he continuous faithful unto death. But Moses was to Pharaoh, as insignificant as Garrison now is to the tyrants of America. Some men and women, seem to think that great moral enterprises are dignified by Doctors of Divinity, and Professors of Mathematics, and Presidents of Colleges, &c. &c. engaging in them; when the facts is, that truth, all powerful truth, cannot be dignified by any man, but it dignifies and ennobles the meanest, lowest men and women who embrace it. It literally lifts the beggar from the dunghill, and sets him among princes. Whilst it needs no great names to sustain it, and bear it onward to its glorious consummation, it is continually making great characters out of apparently mean and unpromising materials; and in the steady blazing light of its penetrating rays, revealing to the amazement of many, the insignificance and moral littleness of those who fill the highest stations in Church and State.

But take a few more examples from the Bible, of those in high stations being reproved by men of inferior rank. Look at David rebuked by Nathan, Ahab and Jezabel by Elijah and Micahiah. What, too, was the conduct of Daniel and Shadrach, Meshach and Abednego, but a practical rebuke of Darius and Nebuchadnezzar? And who were these men, apart from these acts of daring interference? They were the Lord's prophets, I shall be told; but what cared the monarchs, with whom they had to do, with this fact? How much credit did they give them for holding this holy office? None. And why? Because all but David were impertinent sinners, and rejected with scorn all "interference to modify their conduct and character." The fact is, Reformers are rarely estimated in the age in which they live, whether they be called Prophets or Apostles, or Abolitionists, or what not. They stand on the rock of truth, and look down upon the roaring waves, with perfect calmness, because they well know that where the moral atmosphere is loaded with pestilential vapors, this conflict of the elements must take place, before it can be purified by that power of moral electricity, which was beautifully typified by the cloven tongues that sat upon each of the heads of the 120 disciples who were convened on the day of Pentecost. Such men and women expect to be "blamed and opposed, because their measures are deemed inexpedient, and calculate to increase rather than diminish the evil to be cured." They know full well that intellectual greatness cannot give moral perceptibility—therefore they are not at all surprised that those who have no clear views of the irresistibility of moral power, cannot see the efficacy of moral means. They say with the apostle, "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know them, because they are spiritually discerned." We know very well, that northern men and women laugh at the inefficiency of Anti-Slavery measures; but slaveholders never have ridiculed them: not that their moral perceptions are any clearer than those of our northern opponents, but when men's interests and lust of power are immediately affected by moral effort, they instinctively feel that it is so, and tremble for the result.

But suppose our measures were calculated to increase the evils of slavery. The measures adopted by Moses and sanctioned by God, increased the burdens of the Israelites. Were they, therefore, inexpedient? Certainly not. No one will dare to charge Jehovah with employing measures which are inexpedient; and yet if our measures produce a similar effect, O then! they are very expedient indeed. The truth is, when we look at Moses and his measures, we look at them in juxtaposition with the emancipation of the Israelites. The ultimate and glorious success of the measures proves their wisdom and expediency. But when Anti-Slavery measures are looked at now, we see them long before the end is accomplished. We see, according to thy account, the burdens increased but we do not yet see the triumphant march through the Red Sea, nor do we hear the song of joy and thanksgiving which ascended from the grateful hearts of Israel's redeemed host. But canst thou not give us twenty years to complete our work. Clarkson, the much admired model, worked twenty years; and the benevolent Colonization Society has been in operation twenty years. Just give us as long a time, or half that time, and then thou wilt be a far better judge of the expediency or inexpediency of our measures. Then thou wilt be able to look at them in juxtaposition with their success or their failure and instead of writing a book on thy opinions and my opinions thou canst write one on the facts of history.

I cannot agree with thee in the sentiment, that the station of a nursery maid makes it inexpedient for her to turn reprieve to the master who employs her. This is the doctrine of modern aristocracy, not of primitive Christianity; for ecclesiastical history informs us, that in the first ages of Christianity, kings were converted through the faithful and solemn rebukes of their slaves and captives. I have myself been reproved by a slave, and I thanked her, and still thank her for it. Only think how this doctrine robs the nursery maid of her responsibility, and shields the master from reproach for it may be that she only has seen him ill treat his wife. Now it appears to me, so far from her station forbidding all interference to modify the character and conduct of her employer, that that station peculiarly qualifies her for the difficult and delicate task, because nursery maids often know secrets of oppression which no other persons are fully acquainted with. For my part, I believe that it is now the duty of the slaves of the south to rebuke their masters for their robbery, oppression, and crime; and so far from believing that such "reproof would do no good, but only evil," I think it would be attended by the happiest results in the main, though I doubt not it would occasion some instances of severe personal suffering. It appears to me that no station or character can destroy individual responsibility with regard to reproving sin. I feel that a slave has a right to rebuke me, and so has even the vilest slave; and the sincere, humble Christian will be thankful for rebuke, let it come from whom it may. Such, I am confident, never would think it was inexpedient for their chambermaids to administer it, but would endeavor to profit by it.

Thou asked very gravely, why James G. Birney did not go quietly into the southern states, and collect facts? It really seems to me wonderful, why any person should put such a question. Why should he go to the south to collect facts, when he had lived there forty years? I do not go to the south to collect facts. The answer to both questions is obvious: We have lived at the south, as integral parts of the system of slavery, and therefore we know from practical observation and sad experience,

quite enough about it already. I think it would be absurd for either of us to spend our time in such a way. And even if J. G. Birney had not lived at the south, why should he go there to collect facts, when the Anti-Slavery press is continually throwing them out before the public? Look too at the Slave Laws! What more do we need to show us the bloody hands and iron heart of slavery?

On the 29th page thou sayest, "every avenue of approach to the south is shut. No paper, pamphlet, or newspaper, that touches on that topic, is admitted to their shores." I say that every avenue of approach to the south is not shut for that the American Anti-Slavery Society sends between four and five hundred of its publications to the South by mail, to subscribers; and one slaveholder in North Carolina bought \$60 worth of pamphlets, &c. which he distributed in the slave state. I know in the large cities, such as Charleston and Richmond, that anti-slavery papers are not suffered to reach their destination, but it is not so in the smaller towns. But even in the cities, I doubt not they are read by the postmasters and others. The south may pretend that she will not read our papers, but it is all pretence; the fact is, she is very anxious to see what we are doing, so that when the mail-bags were robbed in Charleston in 1835, I know that the robbers were very careful to select a few copies of each of the publications before they made the bonfire; and that these were handed round in a private way through the city, so that they were extensively read. This fact I had from a friend of mine who was in Charleston at the time, and read the publications himself. My relations also wrote me word, that they had seen and read them. Private correspondence, also, is pouring in truth continually upon the minds of the south.

I should like thee to tell me, when in former years anti-slavery tracts, with our doctrines, could be circulated at the south. The fact is there were none to be circulated there; our principle of immediate repentance is quite new. But I can tell thee of two facts, which is probable thou hast not been informed of. In the year 1809, the steward of a vessel, a colored man, carried some abolition pamphlets to Charleston. Immediately on his arrival, he was informed against, and would have been tried for his life, had he not promised to leave the state, never to return. Was South Carolina again to receive Abolition pamphlets then? Again, in 1829, my sister carried some pamphlets there—"Thoughts on slavery," issued by the Society of Friends, and therefore, not very incendiary thou mayest be assured; and yet she was imprisoned; for she, too, was accused of giving one of them to a slave; just as abolitionists have been falsely charged with sending their papers to the enslaved. What she did give away, she was obliged to give privately. Was Charleston ready to receive abolition pamphlets then? Or when I please to tell me, I say that more, far more anti-slavery tracts, &c. are now read in the south than ever were at any former period. As to Colonization tracts, I know they have circulated at the south; but what of that, when southerners believe what my brother T. S. G. did, that colonization had no connection with the overthrow of slavery! Colonization papers, &c. are not abolition papers.

As to preachers, let me assure thee, that they never have dared to preach on the subject of slavery in my native city, so far as my knowledge extends. Ah! I for some years sat under two northern ministers, but never did I hear them preach in public, or speak in private, on the sin of slavery. Oh! the deep, deep injury which such unfaithful ministers have done the south! It is well known that our young men have to a great extent, been educated in northern Theological Seminaries, where what principles were their minds imbued? What kind of religion did the north prepare them to preach? A slaveholding religion. What kind of religion did northern men come down and preach to us. A slaveholding religion—and multitudes of them became slaveholders. Such was one of my northern pastors. And yet thou tellest me the north has nothing to do with slavery at the south—is not guilty, &c. &c. "Their own clergy," thou sayest, "either entirely hold their peace, or become the defenders of a system they once lamented, and attempted to bring to an end." Do name to me one of those valiant defenders of slavery, who formerly lamented over the system, and attempted to bring it to an end. "What is his name, or what is his son's name, if thou canst tell?" Strange indeed, if because we advocate the truth, others should hate it; or because we expose sin, they should turn round and defend what once they lamented over! Is this in accordance with "the known laws of mind," where principle is deeply rooted in the heart.

And then thou closest these assertions without proof, with the triumphant exclamation of "this is the record of experience, as to the tendencies of abolitionism, as thus far developed. The south is just now in that state of high expectation, at the sense of wanton injury and impertinent interference, which makes the influence of truth and reason most useless and powerless." Hadst thou been better informed as to the real tendencies of abolitionism on the south, this assertion also might have been spared. Again, I repeat, the south does not tell us so. Read the following, extracted from the Marietta Gazette: "A citizen of one of the free states, not many months since, observed to a distinguished southerner, that the operations of the abolitionists were impeding the cause of emancipation, or to that effect. 'Sir,' said the southerner, 'you are mistaken. Depend upon it, these agitators have put the slaveholders to very serious thinking.' And let me ask, what was that set thee to such serious thinking, as to induce thee to write a book on the Slave Question?"

Thy friend in haste,

A. E. GRIMKE.

From the Colored American.

Very Important Subject.

The following concise, pithy and conclusive argument on the unconstitutionality of the laws of Congress, apprehending fugitives from bondage, is furnished us, by J. A. Pickering, a talented young lawyer in this city—Office No. 144, Nassau St.

That the laws of God, and the laws of our land, NATIONAL AND STATE, are violated, every time a fugitive, so called, is apprehended, we have long thought.

If Southern tyrants cannot keep their human cattle at home, we have no more right, morally or legally, to apprehend them, than we have to apprehend God's Angels, when flying through the Heavens, to execute divine purposes.

An argument, designed to show that the act of Congress, passed February 12th, 1793, prescribing the mode of reclaiming fugitives from service, without a trial by jury, is repugnant to the Constitution of the United States.

The Constitution of the United States ordains that no person held to service or labor, in one State, under the laws thereof, escaping into another, shall, in consequence of any law or regulation therein, be discharged from such service or labor, but shall be delivered up on claim of the party to whom such service or labor may be due.

The same instrument also declares, that the powers not delegated to the United States, are reserved to the States respectively, or to the people.

The Supreme Court of the United States, in accordance with the clause last cited, has decided that Congress has power to pass all laws necessary to carry into effect the enumerated powers of the Constitution.

The clause first cited, is the only one in the whole Constitution, which has relation to fugitives from service, and it is obvious there is no one word in it, which expressly prescribes the manner of the master establishing his claim to the fugitive. On this question, the Constitution is as silent as the grave. All, therefore, must admit there is no power expressly given to them over this question, if they possess any at all, it must be an implied, or incidental power; but there can not be an implied or incidental power, without an expressed or enumerated power as its antecedent. In this case we have seen there is none; but granting for argument sake there can be implied or incidental power, without an expressed or enumerated power to precede it, the next inquiry will be whether such power be "necessary," to adopt the language of the Supreme Court, to enable the claimant to recover the fugitive. It has been contended by the judge of the Supreme Court of this State, in the case of *Martin vs. Jack*, that it never could have been the intention of the framers of the Constitution, to entrust this delicate and important power with the respective States, because many of them being non-slave-holding, and opposed to the continuation of slavery, would naturally be disposed to obey this requisition of the Constitution, in delivering up fugitives from service, that they

would throw impediments in the way of the claimant, until it would cost more than the fugitive was worth to get him, and thus virtually annul this provision of the Constitution. The reasoning of the court upon this point, is altogether hypothetical—not an argument drawn from the positive letter of the Constitution. The language of the Constitution on this subject is imperative, "they shall be delivered up." The States have no option with regard to the ultimate object, but we contend that they have every thing to do with respect to preliminary arrangements.—Obey they must, or put themselves at once in an attitude of rebellion against the general government. It is indeed, paying the patriotism and fidelity of the States a poor compliment, to suppose they would be disinclined to yield submission to this, or any other provision of the National Constitution.

With the same plausibility it might be urged, that the States would refuse to carry into effect any other provision of the Constitution which they might not deem just and right. The argument to show the impolicy of confiding the power to the States, viz: the power of prescribing the manner, and the tribunal before which the master shall establish his title to the slave, is not of sufficient strength to counterbalance the opposite reasoning in favor of a literal construction of the Constitution.

In a land of liberty, every person, no matter what may be his complexion, is deemed, in judgment of law, to be free, until the contrary is established. The common law, the birthright of every citizen, which gives the right of trial by jury, is solemnly guaranteed by the Constitution of the United States, to all charged with crime, except in certain cases. Although a person charged with having absconded from the service of another, can not be said to be guilty exactly of a crime, yet in the eye of the law he is guilty of an offence which involves the same consequences, as if he were guilty of a felony, viz: the loss of liberty.

Is it not then a reasonable construction of the Constitution, to say, that it embraces the case of persons alleged to be fugitives from service: as, for instance, the case of Dixon, who denies that he ever was the slave of the individual who claims him. We find it laid down in the fifth article of the amendments of the Constitution, "that no person shall be deprived of liberty without process of law;" and also, in article six of the same, that "the accused shall enjoy the right to a speedy and public trial by an impartial jury." Thus we perceive that the common law, the birthright of an American, without distinction of color, gives the right of trial by jury, which law is moreover expressly recognized by the Constitution of this country. Nay, the common law existed long anterior to the formation of the Constitution, and it can not be demonstrated upon any principle of just reasoning, that any of its provisions have expressly, or even implicitly taken away, or in anywise impaired, (except in the cases enumerated in the Constitution,) this inherent and invaluable right, emphatically the palladium of our security and the ark of our safety.

But it will be said that forty odd years acquiescence in this act of Congress have irrevocably settled its construction and constitutionally. We answer, no length of time can legalize error or sanctify wrong.

The Measures? the Measures! the Measures!!
"We are all opposed to slavery—but"—"your measures are all wrong." Old Tune.

So it seems! And how shall they be mended? What measures shall we adopt that have not already been placed under the ban of proscription!

Shall we print? No. Shall we preach? No. Shall we pray? No. At least "not publicly."

Shall we circulate our publications at the North? Oh! no: "We are all abolitionists at the North. Why don't you go to the South?"

Shall we send our publications to the Southern slaveholders? Oh! No. That measure was vastly imprudent, you know.

Shall we hold prayer meetings? No. Ministers have refused the use of their lecture rooms, to their own church members. The New York Observer complained that bad feelings had been engendered by people's praying for the slaves on the anniversary week, in the morning prayer meetings. Shall we introduce the subject into the churches? Shall we exhibit the religious bearings of the subject? Surely not. It will create division! It is secular! It is political! The churches have nothing to do with it.

Shall we urge the performance of political duties? O, no! Christians should keep aloof from politics! See, now! Didn't we tell you it was all a political affair?

Shall ministers preach on this subject? No. It would create divisions! It will secularize the ministry! Ministers preach politics! O, horrible! The subject is unbefitting the ministry.

Shall laymen lecture on this subject? O, no. Laymen must not assume to instruct "on subjects which come within the sphere of pastoral instruction."

Shall itinerating agents or evangelists instruct the people on the subject? No. The pastors hold the exclusive right of religious teaching.

Shall the pastors introduce the subject into their discourses? Why, no! no! no! Have't we told you, over and over again, it will make difficulty and divide the churches?

Shall we memorialize the Legislatures of the church? By no means. The Legislatures possess no legislative power"—i. e., against slavery. Perhaps they could cut off the abolitionists, if they should set themselves about it.

Shall we petition Congress and the State Legislatures? Why, no. No. How many times must we warn you against political action!

Shall we organize anti-slavery societies? By no means! It is a part of the machinery of "popular agitation." It is taking the morals of the community out of the hands of the churches. It is introducing men of the world to take a part in religious matters. The great body of the New England clergy stand aloof from the enterprise for no other reason.

Shall we go back again, then, and ask the churches to take it up? Oh! no! no! "Division! Politics! Agitation!"

Who shall act? Shall citizens? A good reason, then, why Christians should stand aloof! Shall Christians? No. Let them attend to religion, and let politics alone! Shall Presidents and Professors of colleges? No. Shall students? Shall young men? No. Shall females?—

No. Shall children? No. Shall men of adult years? Not a single man will you get, among those who object against youth, females, and children!

Where shall we operate? In the pulpits? No. Out of the pulpits? No. In the cities? No. In the villages? No. In the country? No. Wherever we go, it is one unvarying cry of objections, excuses, and opposition.—Shall we address the South? No. The North? No. No. No.

Your measures are all wrong. You are "men of one idea." You are men of no many ideas that we can't get along with you. You are peace men—and you are insurrection men—and you are totalitarians—and you are moral reform men. You teach French Jacobinism—Fanny Wrightism—Agrarianism—Amalgamation—Anti-Colonyism—Ye attack the prerogatives of the clergy!—Ye are Quakers! Ye are Baptists! Ye are Unitarians! Ye are Wesleyans! Ye are Hopkinsians! Ye are Unitarians! Ye are Sabatarians! Ye are no Sabatarians! Ye are whigs! Ye are democrats! Ye are loco-focos! Ye are federalists! Ye seek to destroy the federal constitution! Oh, ye "men of one idea!" Why can't you stick to your abolitionism, and let every thing else alone! Ye are men of no principle! Ye are men of all principles. "We AGREE with your principles, but we abominate your measures!"—Friend of Man.

From the Charleston Observer.

The Missionary Herald.

The Editor of the Missionary Herald and especially the Prudential Committee of the Board, should be aware that the circulation, and consequent advantages of this monthly periodical, may be abridged at the South by the mere insertion of a notice that can confer upon the cause in which they are engaged, no possible benefit. The work itself, judging from the manner in which it has been invariably conducted, is above suspicion; and we should deeply regret to see a single paragraph in its columns that could be interpreted as favoring the cause of abolitionism. The Milfordville Journal, however, from which the following article is copied, is by no means solitary in the feelings which it exhibits on a given point; and we do most sincerely hope that the repetition of the offensive notice may never again appear in that invaluable publication.

"The seventh number of the thirty-third volume, or the one issued for July of the present year, of 'The Missionary Herald,' published at Boston, by Crocker & Webb, has accidentally met our eye. We do not take this periodical, but believe it to be well patronized by a large proportion of the religious community of the South; and from its imposing title (if its subject matter always corresponded thereto,) justly claims such extensive patronage. Nay, further, if we mistake not, the cause of missions has found a most zealous support, not only among the professing Christians, but the people generally, of the southern States. Under these views we call the attention of its present supporters, as well of every one whose dispositions may impel them to aid the heathen in the walks of Christian civilization and Christian duty, or in other words, to advance the missionary cause, to the last number of this periodical given above. We have not examined other numbers to detect other or similar abuses, but incline to the opinion that it is very probable more instances than the one we shall presently adduce, abound in the work. If not, it will serve to induce a vigilant watch for any which may hereafter be placed in its columns.

"The Missionary Herald" professes to contain the proceedings of the American Board of Commissioners for Foreign Missions; with a general view of their benevolent operations. In running over the heads of other benevolent operations, we notice that of the "AMERICAN ANTI-SLAVERY SOCIETY"—over which presides the notorious Arthur Tappan!! Now if the work in which this presumptuous scheme is so fanatically engaged is viewed by the publishers, editors, or proprietors of the Missionary Herald as a "benevolent operation," and the doings of this society to be trumpeted forth in its columns, then we say the Missionary Herald belies its professions, and its avowed objects, which its agents when traveling among us, so zealously portray; and as such, most certainly merits the execration of the too confiding southern people."

REMARKS.—It will be seen by the foregoing, that the Missionary Board are in danger of losing the support of the South, if they do not exclude the Anti-Slavery Society from the list of benevolent operations.—It is well known that the South contributes comparatively little for any benevolent objects; and the Board will do well to make its selection in a wise reference to this fact, before they conclude to antagonize their most efficient supporters.—Emancipator.

From the Friend of Man.
The Object Avowed!
Mexico to be Conquered!!—Slavery to be extended to the shores of the Pacific!!—Members of Congress staking the Union upon the Project, and ready to succeed if the nation is not ripe for it!!!

Read the following, from the Emancipator, in connection with the remarks of Mr. Pickens, in Congress.

BULLYING FOR TEXAS.—The following article appeared in the New York Express, a zealous pro-slavery paper, on Tuesday, Sept. 12. It fully discloses the course of action, and the sort of considerations, by which it is intended to make the American nation the receivers of the Texan robbers. The Texan minister has already gone to Great Britain, and his mission is held over the heads of our merchants, our manufacturers, our planters, our statesmen, our politicians, "you must strike while the iron is hot, or all these pecuniary and political advantages will be lost forever." It is even attempted to gag short-sighted abolitionists by the threat, that if we will not help them extend slavery to the Rio del Norte they will doggon conquer Mexico, and spread this divine institution "to the shores of the Pacific."

Send in your petitions!!!
From the Augusta (Geo.) Banner.

TEXAS.—Dr. Branch T. Archer, Speaker of the House of Representatives of Texas, arrived in this city, via Charleston, on Thursday evening. He ridicules the idea of an invasion of Texas by the Mexicans. He declares, that Mexico is in greater danger from Texas, than Texas is from Mexico. If Texas be not annexed to the United States in the course of the year, the probability is, that the Texans will invade Mexico, and attempt to sweep the country from the Rio del Norte to the Pacific Ocean; and then what will the northern abolitionists, and Mr. Channing (with his forthcoming letter to Mr. Clay) say to the extension of slavery to the shores of the Pacific?

It is said that a proposition has already been officially made to the government of the United States for the annexation of Texas. If we mean to do any thing, we should strike while the iron is hot.

"You are aware, (says a citizen of the Republic and we should add, not Dr. A. A.), that Texas has a minister (Gen. J. Pinckney Henderson,) on his journey to the court of St. James, and that unless the government of the U. S. acts speedily on the subject of annexation, the measures will be lost. Should the minister to Great Britain succeed in making a treaty with that power, before the annexation with the U. S. is accomplished, all hope of the consummation of the desirable end may be banished, as the treaty with England will be of such a nature as to make the desire totally impracticable at any future period. The people of the United States know, and the world believes it is utterly impracticable for Mexico to reconquer Texas. Should we be unable to accomplish a treaty of annexation with the U. S., Texas will not be satisfied at closing a peace with Mexico, unless our grant of territory from that Government extends to about 28th degree N. L., from the Gulf of Mexico to the Pacific Ocean, being assured, as we are, that compulsion alone will procure from Mexico the acknowledgment of our Independence, and that a claim as extensive in territory, even, will be as readily granted when our peace may be concluded, as Texas proper. If gentlemen, therefore, contend that we should not be annexed until our Independence is acknowledged by Mexico, it is opposition to the measure in a disguised form, and the pretence will be encouraged with the view that our foreign relations may become such as to forever prevent it.

"Allow me to add, likewise upon the subject of the annexation of Texas, that there are always some prominent politicians, in Texas, opposed to the measure, and if one year transpires without the accomplishment of the measure, it is believed that a majority of the population, tired out with hope and expectation, will become, if not actually opposed, certainly very indifferent upon the subject. We should doubtless, however, make a treaty with Great Britain certainly, and perhaps France before that period."

"If the Texans and their confederates are mad enough to indulge such dreams and make such announcements, now, what will they do, when the physical force of the United States is pledged to their support.

Premiums Offered.
Philadelphia, January 16, 1837.

The subscriber, in order to encourage the sciences and mechanic arts among the people of color, of both sexes, will give the following premiums for the best specimens of work, to be approved by a committee that shall be appointed for that purpose. All specimens for the premiums to be delivered by the 25th day of April, at No. 252 South Seventh street, so that they can be arranged for public inspection by the first day of May. All specimens must be accompanied with a certificate to prove the author.

A premium of \$10 will be given for the finest pair of stitched boots made of the best materials and in the best manner; to be made over a last No. 7, and in proportion to the length of the last.

A premium of \$3.50 for the finest pair of stitched shoes made over No. 7.

A premium of \$8 for the finest hat, to measure 21 inches in circumference.

A premium of \$10 for the finest piece of needle-work.

A premium of \$7 for any new invention of improvement, which shall be accompanied by a clear description and drawing, or model, to become the property of the subscriber, together with all the above mentioned articles.

N. B. All persons who may think proper to favor the subscriber with any species of work in their line of business, (not included in the above premiums,) that shall undergo the inspection of the committee, shall receive a certificate of their approval; and after the exhibition the work shall be at their disposal, unless they choose to make other arrangements. Specimens of work may be sold, but none removed, until after the Exhibition.

Editors friendly to the above, will please give it an insertion.

Respectfully yours,

JAMES BIRD.

No. 552 South 7th st., Philadelphia.

Committee of Inspection.—Lewis C. Gunn, James M. Jackson, Charles C. Jackson, James Wills, Harshorn Wilson, and Daniel Neall.

This committee is authorized to enlarge its members to any extent.

ADVERTISEMENTS.

MILES'S COMPOUND EXTRACT OF TOMATO.

OR, SUBSTITUTE FOR CALOMEL.

The proprietors of this article, after protracted and expensive research, believe they have obtained from the vegetable kingdom, a safe and certain substitute for calomel; at least so far as calomel exerts any beneficial effects upon the human system; an article free from all substances productive of deleterious consequences.

The action of this medicine upon the constitution, is universal; no part of the system escaping its influence. It is, however, upon the organs of secretion and excretion, that its great power is particularly manifested. From this, it will be seen to have a direct effect upon the biliary organs, and to be peculiarly adapted to the treatment of bilious fevers, and other diseases, in which a torpidity or congestion of the liver and portal circle prevail.

It is admissible in all cases, where it is necessary to clear the stomach and bowels. It removes obstruction, and excites a quick and healthy action of the liver and other glandular viscera of the abdomen. Being so diffusive in its operations, it produces a free circulation in the vessels on the surface of the body, accompanied by a gentle perspiration. It does not exhaust like drastic purges; still, its action is more universal, and it may be often repeated, not merely with safety, but with great benefit. This becomes indispensably necessary in cases of long standing, for in them intense temporary impressions made by strong medicines, seldom, if ever do good, but tend to injure the stamina of the constitution.

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